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MEDULLA BIBLIORUM,

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Marrow

OF THE

BIBLE,

OR,

A Logico-theological Analyſis of every ſeveral Book of the Holy Scripture, together with ſo many Engliſh Poems, Containing the Κεφάλαια, or Contents of every ſeveral Chapter in every ſuch Book.

Whereunto is added a Chronological (Marginal) Annotation of the times and ſeaſons, wherein divers acts and occurrences in the Holy Scripture hapned.

Partly tranſlated out of an *Anonymus* Latine Authour, and partly amplified and enlarged, for the benefit of all thoſe that deſire a ſhort and plentiful acquaintance with the Oracles of God, very uſeful for all Chriſtian Families.

By *William Ainſworth*, φιλοθεολόγον, late Lecturer at St. *Peters*, *Cheſter*.

London, Printed for *George Calvert*, at the *Half-Moon* in *Pauls* Church-yard. 1652.

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To the Right Worſhipful

SAMUEL SUNDERLAND,

Eſquire:

W. Ainſworth

Dedicates this Book, Intituled, *The Marrow of the* BIBLE, And wiſhes all the Comforts Contained in it.

WORTHY SIR,

SO much of this ſmall Piece, as was (Originally) in Latine, was dedicated to

 no

no leſſe a Perſonage then a Queen, *viz. Queen Elizabeth* of bleſſed memory, wherupon I am induced & moved to think, that you poſſibly will not diſdain the ſame, with its Additions in Engliſh. I am the more confident in this particular, upon theſe two (very ſufficient) grounds. 1. Your bountiful acceptance of my *Triplex Memoriale*, which being of as little worth as Bulk, was not worthy of ſuch acceptance as it found with you. 2. The generous and chearful incourage-

couragement (in the next place) which you have alwayes given me in this enterprize, which certainly had not been able to have looked upon the light, had not you put Spirit into your Servant, to travel of it to the Birth.

Sir, Now that it is by Gods Providence and your favour, ſo (incompleatly) finiſhed, as it is: It layes it ſelf at your feet, and acknowledges you for an eminent, though (poor) me for the next, and immediate cauſe of it ſelf, and will wil-

lingly beare no name but yours. Only if you pleaſe, with as much chearfulneſſe to look upon it, as you did to heare of it, when it was but in the conception and generation, you ſhall infinitely in the firſt place deſerve of me, and not a little of many others, who by your meanes do compaſſe an help to bring them to a ſpeedy acquaintance with the Scriptures.

Sir, He that wrote the ſhort exemplar hereof in Latine, undertook thus much of it, that it would

make a man both *bonum Textualem, & bonum Theologum*; a good Text-man and a good Divine, and truly I confeſſe it would do ſo, to thoſe that were not confounded with his brevity, but I am much more bold to undertake it of this, wherein I have indeavoured more intelligibleneſſe and perſpicuity. If any man that ſavours the things of God, read this book without abundance of profit, let me bear the blame for ever, for my ἔργα, ἀργὰ, my impertinent and unprofitable

profitable labours. But if every ſuch man that ſees and reads it be hereby inriched to God-ward, and to eternal life, I am ſure you wil think you have incouraged me to good purpoſe, and rejoyce that you are an inſtrument of advancing not of darkning Knowledge, which will contract and concentre upon you the many Prayers of many People, beſides

SIR,

Your Humble Servant, never unfaithful, though always unfortunate,

W. Ainſworth.

Febr. 17. 1651.

To the READER.

Gentle Reader,

ANgeli diſcunt Analyſi, *The Angels (they ſay) learne by way of Analyſis : and for ought I know, it is the beſt way too for man to learn*;Ergo *I have here preſented unto thee theſe few divine Analyſes for thy edification. If thou complain of over-brevity in reſpect of variety of matter; I anſwer, they are long enough to acquaint thee with the order of the Scriptures, which is the moſt Sovereign means for the attaining of Knowledge. Beſides,*brevitas eſt mater memoriæ,

etſi

etſi intelligentiæ noverca, *Brevity is the Mother of Memory, though the Step-mother to Underſtanding, and ſo recompences in one thing what it wants in another. And indeed it is not to tell how that notions, though but raw at the firſt, cloſely laid up in the Memory, and again drawn out by the* Reminiſcentia, *or Remembrance, and repreſented to the Meditation, do wonderfully multiply and improve themſelves. But if thou canſt not learne ſo well by the Analyſis, here is a Syntheſis too, or a Collection, and putting of things together in the ſeveral Poëms I withal preſent thee; perhaps thou mayſt learn better by that. If thou canſt neither learn by Analytical nor Synthetical order, thy caſe is a great deal more lamentable,*

for

for I ſuſpect thee of a σκληροκαρδία, and a reprobate ſenſe.

If thou object againſt my Poëtry, as too light for divine ſubjects (as indeed there is nothing more eaſie then to finde fault) [a] Moſes, [b] Deborah *and* Barak, [c] Hanna, [d] David, [e] Solomon, [f] Iſaiah, [g] Zachary *and* Elizabeth, [h] *Old* Simeon, *and the* Virgin [i] Mary, *and all that ever ſpake to God in Songs, Numbers, and Poëtical Gratulations will awarrant and bear me out in that. All ſoules and* Genius-es *are not of a like temper, nor to be wrought upon after the ſame manner. Some are ſo harmoniouſly and tunably ſet,* [k] *that they had rather read one line of a divine Sonet or Poëme, then an hundreth in a dull and an heavy phraſe, which though it may edifie, yet it doth not raviſh,*

and

a Ex 15.1
b Iudg. 5. 1.
c 1 Sam. 2.1.
d Pſal. *per totum.*
e Cant. *per totum.*
f Iſa 26.1.
g Luk. 1. 42, 68.
h Luk. 2. 29.
i Luk 1. 46.
k A verſe may finde him who a Sermon flies, and turn delight into a ſacrifice. *Herb. in Templ.*

and ſo hath a more imperfect work upon the Reader. Now in theſe Caſes it is not amiſſe if a Miniſter imitate St. Paul *in this thing,* viz. in becoming al things to al men, that by all means he may gain
1 Cor. 9. 22.
ſome. *This was my real intention in taking theſe paines; and I truſt (through Gods bleſſing) my intention will not be fruſtrate.*

If thou object unto me, building upon another mans foundation, (as indeed this was but a ſmall Enchiridion *when I firſt medled with it) it is ſo ordinary and ſo lawful, that it is more ſhame to upbraid it to another, then to be guilty of it: and thus (Gentle Reader) if thou wilt trouble me with no more objections, I ſhall trouble thee with no more apologies or anſwers; but humbly crave thy daily and importunate*

Prayers

Prayers for me, that I may be a faithful Miniſter and Steward in the Lords houſe, that at laſt I may give up my account with joy and boldneſſe, in that day when all the tribes of the earth ſhall mourn before the Lord, to whom I ſhall alſo ever pray for thee,and for the Iſrael *of God. Mean time taking leave of thee with the Apoſtles* χαῖρε, *commonly tranſlated, Farewel,* 2 Cor. 13. 11.
I am

The leaſt of all Gods

Auguſt. 8. 1651. Miniſters

W. Ainsworth.

THE BIBLE OPENED.

OR A Logico-theological Analyſis, of the Book of *GENESIS*, &c.

THe Book of GENESIS contains the Beginning. 2. Propagation. 3. Corruption. 4. Reparation of the World.

1. The Beginning, *viz.* in the firſt Creation, *ch.*1.

2. The Propagation, *viz.* by the Marriage of *Adam* and *Eve* in *Eden*, *chap.* 2.

3. The corruption { 1. By the evill of ſin, 1. In our firſt Parents, *chap.* 3. 2. In their Poſterity, and thoſe either ungodly, as *Cain*, his ſons and nephews, *chap.* 4. or godly, as *Seth* and his ge-

neration. *chap.* 5.
2. By the evill of puniſhment, *viz* in the flood, whereof we have the Cauſe, *chap.* 6. the Effect, *chap.* 7. the Decreaſe, *chap.* 8.

4. Reparation, by *Noah* and *Abraham.*
By *Noah* drunk and mocked, *chap.* 9. his ſons are firſt collected by their Genealogies and Families, *chap.* 10. and then diſperſed by the confuſion of tongues, *chap.* 11.
By *Abraham*, of whom are reported his internal goodneſſe, and external goods.

Internal goodneſs,
- Towards God, whom he followed in his peregrination, *chap.* 12.
- Towards *Lot*, whom
  - He ſends away with all his, *chap.* 13.
  - Redeems out of captivity, *chap.* 14.

External goods, as Iſſue and Poſterity
1. Promiſed, *chap.* 15.
2. Sought by his Concubine, *chap* 16.
3. To be received by his wife, concerning which thing he is confirmed

By

By
1. Word, and Signs from God, *chap.* 17.
2. The teſtimony of Angels, who confirme the revelation of *Sodoms* burning, wherefore we have, 1. The prediction and deprecation, *chap.* 18. 2. The execution by the Angels, puniſhing, but delivering inceſtuous *Lot*, *chap.* 19. 3. The effects, as *Abrahams* going to *Gerar*, where his wife was firſt taken away, & then reſtored, *chap.* 20.

4. Actually given in his ſon *Iſaac*, whoſe ſingle life and marriage are both reported.

His ſingle life, and therein
- His Nativity & the conſequences thereof.
  - Sad, as the trobles of *Hagar* and *Iſhmael*.
  - Joyful, as his *fœde* with *Phicol*, chap. 21.
- His immolation, and offering commanded firſt, and then forbidden, *chap.* 22.
- His mourning for his mother dead and buried, *chap.* 23.

His married life; and therein

The things that were proſperous, *viz.* a wife ſought, prepared, and brought by a ſervant formerly ſworn to that purpoſe, *chap.* 24.

The things that were grievous, *viz.* 1. The death of his father, after his ſecond marriage and much iſſue, *chap.* 25. 2. His fourfold peregrination, *chap.* 26. 3. His blinde old age, wherupon there followed *Jacobs, &c.*

Jacobs — Incomparable Primogeniture. Supplanting of *Eſau*, which contracted *Eſaus* hate, *chap.* 27. Flight to *Meſopotamia*, to *Laban*, *chap.* 28. Where we have, 1. His Bigamy with two ſiſters. 2. His Polygamy, poſterity and riches, *chap.* 29, 30. Return, 1. From whom, *viz. Laban* purſuing him. 2. By what Countrey, *viz. Seir*, where *Eſau* met him yet unpacified, *ch* 32. but anon pacified, *ch.* 33. And *Shechem* where we read of the ſlaughter of the Shechemites, by *Simeon* and *Levi*, *ch.* 34. 3. To whom, *viz.* to his father in *Hebron*, where we have

both —
- A three-fold funeral, and mourning. *chap.* 35.
- And his comfort —
  - From the good fortune, and poſterity of *Eſau*, *chap.* 36.
  - The birth, and unhappy-happy life of his ſonne *Joſeph*, *chap.* 37.

A digreſſion concerning *Judah*. { Miſerable and Offending, *chap*.38.

A regreſſion to *Joſeph* { Impriſoned, *chap*. 39. Delivered by the expoſition of the dreams of *Pharaohs* ſervants, *chap*. 40. And of *Pharaoh* himſelf concerning famine to come, *ch*.41.

Whence followed the coming of { His Brethren and Father.

{ His brethren { Without *Benjamin* firſt, *chap*. 42. With *Benjamin* next, who is brought to *Egypt*, *chap*. 43. and brought back again, *chap*.44.

His father, 1. Called to *Egypt*, *chap*. 45. 2. Haſtening thither, and welcomed, *chap*. 46. 3. Remaining in *Goſhen*, all the reſt of the land being oppreſſed with famine, *chap*.47. 4. Dying, where we have

his { Bleſſing { Special, *chap*. 48. General, *chap*. 49.
Funeral, & there *Joſeps* mourning, kindeſſe, to his brethren, and death, *chap*. 50.

A Poeme

Containing the κεφάλαια, *or Contents of the ſeveral Chapters in the Book of*

Geneſis.

An. Mundi 1.

1 A Chaos firſt, then light, heaven, earth are fram'd
Skies, fiſh, birds, creeping things, beaſts, *Adam*'s nam'd.
2 God reſts, mans inchoation is repeated,
And Paradiſe deſcrib'd, where man was ſeated,
3 The Serpents craft, man naked, Chriſt foreſhown,
Eve breeds, both cloth'd with skins from *Eden* thrown.
4 *Cain* kils, flees, builds, and then there ſpring from *Cain*,
Lamech, and *Jabal*, *Jubal*, *Tubal-Cain*,
Old *Adam* begets *Seth* for *Abel ſlaine*.

987.

5 Here's *Adams* race, *Enoch* is one of them,
And ſo is * *Noah* next *Methuſalem*.

* *Biſi ónſque Noachus in undis, ſic eſt in Latino exemplari.*

6 God grieves he made the world, will drown it now,
Bids *Noah* make an Ark, and tels him how,
And what to ſave in't from an overthrow.
7 *Noah* invades the Ark, all creatures periſh,
Save thoſe old *Noah* did in's boſom cheriſh:

1656.

8 The floods decreaſe, one Raven, twice a Dove
Diſcover,

Diſcover, *Noah* brings to God above *An. Mundi*
A Sacrifice, which he accepts in love,
9 Things licenc'd, and forbidden ſee, i' th' skies
The Rainbowe is Gods ſigne, *Noah* drunk lies,
Cham mocks him, is accurs'd, ſo *Noah* dies,
10 Here's N*oahs* race,from whence at firſt did grow
All generations that the world oreflow.
11 *Babel*'s caſhier'd, *Sem* born,*Abram* with's wife 1787.
Leave *Ur* for *Canaan*, *Terah* ends his life,
12 *Abram* believes, and offers, t' *Egypt* goes,
Where he, nor's wife durſt well themſelves diſcloſe, 2023.
The King,till he reſtor'd her,'s plagu'd with woes.
13 *Abram* with *Lot* departs, they two contend,
Divide the land, *Lot* doth tow'rd *Sodom* wend,
But *Abram* for his part *Canaan*-ward bend.
14 They two orecome five Kings,he reſcues *Lot*,
Payes Tythes to th' Prieſt,take the Kings gifts hee'l 2030.
15 A ſon's behighted him, *Egypts* ſore yoke (not,
After four hundred yeers, muſt ſure be broke,
16 's wife gives him *Hagar*,ſhe conceives with ſcorne,
She's baniſht, and recall'd, *Iſhmael* is borne,
17 *Abram* is *Abraham,* Gods promiſe here
By Circumciſion's ſeal'd,*Sarah* muſt beare, 2440.
18 He welcomes Angels,*Sarah* laughs and lies,
Abraham preſents to God prayers, and cries,
To turne away *Sodoms* hard deſtinies
19 Two Angels blinde the Sodomites, the place
They burn,*Lots* wife in flight turns back her face.
20 *Abraham* owns not his wife, this ſecond time,
The King of *Gerar* keeps her to his paine,
All in his houſe are barren for this crime,
Abraham prayes for them, gets his wife again.
21 *Iſaac* borne circumcis'd,a feaſt,which tends
To *Hagars* baniſhment, God comfort ſends 2050.
Unto the maid, * *Abi:* and *Abraham* friends. * *Abimelech.*
22 *Iſaacs* oblation's hindred by the Lord,
Nahors line downward's next upon record, 2061.
23 *Sarah*'s dead, *Abraham* laments her,buyes
A grave of *Ephron*,where old *Sarah* lies. 2035.

An. Mundi	
2088.	24 *Abrahams* true ſervant brings for's maſters ſon, From *Bethuel*, *Rebecca*, when that's done,
	25 *Abraham* eſpouſes *Keturah*, yet ſtill *Iſaac*'s his darling, give him all he will, *Eſau* his Birthright ſells, and that was ill.
2113.	26 *Iſaac* (as *Abraham* erſt) owns not his wife, The King's forbidden her, a Well breeds ſtrife, *Eſau* a Bigamiſt, his mothers grief.
2140.	27 *Jacobs* diſguiſe from *Eſau* th' bleſſing gets, *Eſau* to kill him for this his heart ſets, *Rebecca* all ſhe can, the project lets.
	28 *Jacob* is warn'd by *Eſau* not to take A Canaanitiſh woman, he muſt go To *Padan-Aram*, and there marriage make, It is his mothers minde to have it ſo.
2185.	29 Two wives he got by's ſervice fourteen yeers, *Lea* and *Rachel*, *Lea* children bears Apace, but *Jacob Rachel* more endeares.
	30 Both their bond-women now with *Jacob* lie, And bring forth, *Leah* doth with Mandrakes gaine From longing *Rachel*, *Jacobs* company, The ſtraked rods do all the young ones ſtaine.
2205.	31 Away goes *Jacob*, *Laban* follows faſt, Warn'd not to hurt him, talks of ſtealth, at laſt They make a mutual peace, when th' anger's paſt.
	32 Returning he bribes *Eſau* for his faults, Wreſtles with God, and overcomes, but halts,
	33 *Eſau* endears him, gifts hee'l not receive, *Jacob* pretends for *Seir*, but doth deceive; He goes another way, *Eſau* takes leave.
2213.	34 For *Dinahs* rape here under fair pretence Of Circumciſion, ſtore of blood is ſhed, *Simeon* and *Levi* did it, but their ſenſe Was not old *Jacobs*, he abhorr'd the deed.
	35 His own houſe purg'd, he next to *Bethel* goes, To offer, and receive the promiſe there, Of *Reubens* inceſt he in ſeaſon knows, Buries Nurſe, Wife, with his own father dear.
2220.	36 Read here of *Eſaus* wives, and of his kinde,

Of

	An. Mundi
Of *Anah*,that i' th' deſert Mules did finde.	
37 *Joſeph* his fathers love,and brethrens hate,	
Is thought by *Jacob* to be dead by fate.	
38 *Judahs* ſons ſlain,bad *Onan* ſpills his ſeed,	
Tamar cheats *Judah*,*Zarah* with th'red threed.	2232.
39 *Joſeph* is woo'd, 'cauſe he will not comply,	
His Miſtreſſe makes him in a Dungeon lie,	2227.
40 There he expounds two dreams,*Pharaohs* great feaſt,	
The Baker hang'd,the Butler was releaſt,	
41 He tells the King his dreams,*Manaſſe*, and	
Ephraim,his ſons,a famine in the land.	2236.
42 His brethren come for corne,and are ſent back,	2238.
With each mans money,ſtrangely put in's ſack,	
Only till * *Ben*: come down,*Simeon* they lack;	* Benjamin
43 *Jacob* ſends down his ſons,*Simeon*'s ſet free,	
And *Joſeph* feaſts them all moſt liberally,	
44 His Cup's i' the youngeſt's ſack, *Judah* would lie	
A pledge for him, *Joſeph* doth that deny.	
45 His tears diſcloſe him,he forgives them all,	
And down to *Egypt* doth his father call,	2240.
Who goes with joy,with all his,great, and ſmall,	
46 God ſpeeds them,*Joſeph* meets them on the way,	
Brings them to *Goſhen*,bade them there to ſtay,	
47 *Jacob* tells *Pharaoh* of his ſeed,and age,	
Gets *Rameſes* with all its liberties,	
For the Prieſts land *Joſeph* will not ingage,	
Swears where to bury *Jacob* when he dies.	2255.
48 Preſents his two ſons to his dying father,	2280.
Who of the two prefers the younger rather,	
49 *Jacob* foretells his ſons their deſtinies,	2300.
And after that prediction ſhortly dies,	
50 They bury him with tears,*Joſeph* forgives,	2310.
Swears them about his bones,while he yet lives,	

A Logico-theological Analyſis, of the Book of

Exodus:

THe Book of *Exodus* ſpeaks of the people of God in a threefold eſtate, *viz.* 1. Before their departure out of *Egypt.* 2. At their departure out of *Egypt.* 3. At their entrance into the Wilderneſſe.

1. Before their departure out of *Egypt*, Where are obſerved, 1. Their ſervitude, *chap.* 1. 2. Their deliverance,

By *Moſes*, of whom we read his Nativity, education, baniſhment, marriage, and laſtly his Embaſſy, which is 1. Commanded, ſee by whom, where, when, *chap.* 3. 2. Undertaken, and the impediments of it removed; *chap.* 4. 3. Undergone, though with ſmall ſucceſſe, *chap.* 5. 4. Repeated again, with the Genealogy and calling of *Moſes*, *chap.* 6.

By divers plagues from God, as waters turned to blood, *chap.* 7. Meat peſtered

peſtered with frogs, bodies with lice and fleas, *chap*.8. Cattel with peſtilence and hail, *chap*.9. Fruits with Locuſts, the land with three dayes darkneſſe, *chap*.10. And the death of the firſt-born,

which is { First threatned, *chap*. 11. Then executed, where we read both of the ſlaine, *chap*.12. and the preſerved, whereupon followed, The law of the Paſſeover, and the law of the Conſecration of the firſt-born. }

2. At their departure out of *Egypt*, where we have, 1. The manner how they were brought through the red-ſea, wherein their enemies were drowned, *chap*. 14. 2. The effects they brought forth being ſo delivered, how they partly ſung Praiſes to God, and partly murmur'd becauſe of the bitterneſſe of the waters, *chap*. 15.
3. At their entrance into the Wilderneſs, where we finde, the impediments and adjuncts of their peregrination.

† The Impediments, both

General, lying upon all people, becauſe of the want of meat, *chap*. 16. and drink, *chap*. 17.

Special, for *Moſes* in particular was overburdened with the charge of ſo

ſo great a people, *chap.* 18.

† The adjuncts of their peregrination, were two, *viz.* νομοθεσία & σκηνοπηγία.

(1) Νομοθεσία, or the promulgation of the Law, and preparation of the people, *chap.* 19. whereof we have the ſumme, or ſubſtance in the Decalogue. *chap.* 20. The ſpecial explication thereof, both in reſpect

of { Things judicial, concerning ſervitude, man-ſlaughter, man-ſtealing, &c. *chap.* 21.
Things Levitical, concerning the firſt-borne, *chap.* 22. and the feaſts of firſt-fruits and tenths, *chap.* 23.

The confirmation thereof by a Covenant betwixt God and the people, *chap.* 23.

(2) Σκηνοπηγία, or the building of the Tabernacle; where the building therof is commanded, hindered, begun, and finiſhed.

Commanded, both for

Matter; where it is ſhewed, what, and what kind of things muſt be provided, and whence, *chap* 25.

Forme; which belongs either to the things of the Tabernacle, as the *Sanctum Sanctorum*, and the parts and adjuncts thereof, *chap.* 26. The Gallery and

and the adjuncts thereof, *chap*. 27. Or the perſons of the Prieſts, their habits and garments, *chap*. 28. Their Ordination and Conſecration, *chap*. 29. Their Office, and the inſtruments of its execution, *chap*. 30.

The efficient cauſe, as the labourers, and the overſeers of the work, *chap*. 31.

Hindered by the Idolatry of the golden Calfe, which is

- Committed, *chap*. 32.
- Reformed by
  - Puniſhment, *ch*. 33.
  - The breaking and renewing of the Tables, *chap*. 34.

Begun, both in reſpect of the matter, commanded by *Moſes*, and brought by the people, *chap*. 35. and in reſpect of the forme, both for the parts and adjuncts of the Tabernacle, *chap*. 36, 37. And for the parts and adjuncts of the Gallery, *chap*. 38. And for the garments of the Prieſts, *chap*. 39.

Finiſhed, *chap*. 40.

A

A POEME.

Containing the κεφάλαια, or Contents of the ſeveral Chapters in the Book of EXODUS.

1 IN *Egypt Jacobs* ſeed did ſpread amaine,
An. Mundi Untill another *Pharaoh* came to th' Crowne,
That did their growing, and increaſe reſtrain,
Bidding t'oppreſſe the old, the young to drown.
2313. 2 *Moſes* is hid i' th' flags, tane up, maintain'd,
2316. Baniſht, and married, *Iſrael* audience gain'd,
2360. From God Almighty, to whom they complain'd.
3 *Moſes* confirm'd by th' fiery buſh, not ſpent,
2373. With promiſes, and bleſſings t' *Egypt* 's ſent,
2413. 4 God gave three ſignes of this, the leprous hand,
2453. The changed rod, the water turn'd to blood,
To ſhow that *Moſes* muſt at Gods command,
With *Aaron* go to work the captives good.
5 Diſmiſſion is requir'd, *Pharaoh* denies,
Doubles their burdens, and the peoples cries
To *Moſes*, his to God, who never lies:
6 But by his name *Jehova* proves his word;
Though th' people ſtill beleeve not, yet behold
Moſes is ſent again to *Egypts* Lord,
in *Iſraels* caſe, whoſe chieftains here are told.
7 The Grandee goes to *Pharaoh* at command,
Makes his rod Serpent, water blood o' th' land,
8 Frogs, Wormes and flies are ſent; but all in vain,
Pharaoh bids go, but takes his word again.
9 The murrain beaſts conſumes, boyls men confound,
It hails, it thunders, and fire runs o' th' ground,
10 The filthy Locuſts ſpoil plants, herbs and fruits,

Thick

Thick darkneſſe,with their words of darkneſſe ſuits.
11 God ſaies *Iſrael* ſhall go,there's one plague more
Threatned,the death o' th' firſt-born,that goes ſore,
12 His own untoucht the Paſcal blood preſerves,
Sprinkled upon their gates, when that is done,
The firſt-born die indeed,God none reſerves,
Whence *Pharaoh* bids the Iſraelites be gone.
13 Of man and beaſt, the firſt-born are Gods right,
Who guides with cloud by day, with fire by night.
14 *Pharaoh* purſues, but Iſr'el through th'ſea goes,
Where *Pharaoh* life, and all things elſe doth loſe,
15 A Song for *Pharaoh's* drowning as 'tis meet,
Next *Moſes* makes the bitter waters ſweet.
16 The People murmur, Manna and Quailes fall,
The Sabbath's fix't, that day no Mann'at all,
17 At Iſraels Cry the rock flowes, *Moſes* rod
Doth that, *Amalek* he kills, offers to God:
18 *Jethro* full glad at *Iſr'els* ſafe return,
Tells *Moſes* how to rule, doth offerings burn.
19 To *Sinai Iſrael* comes, God doth appear
In fire, and thunder unto *Moſes* there.
20 The law is giv'n, all Iſr'el is amaz'd.
Moſes comes neer, by him an altar's raiſ'd.
21 Servants muſt not by Gods law be abuſ'd,
No murther muſt be done, no curſing uſ'd.
22 No thefts, cheats,rapes,witches,falſe gods muſt be,
Widowes, nor Strangers wrong'd, to dignity
Honour is due, the firſt-fruits, and firſt-borne
Are Gods, they may not eat what's rudely torne.
23 Slander, falſe-witneſſe, Juſtice, Charity,
The yeer of reſt, Sabbath, Idolatry,
Three Feaſts i'th'year, a bleſſing to the good,
Are the ſcope here, with more that's underſtood,
24 *Moſes* God ſingles out, calls up to th'Mount,
He ſtayes there fourty dayes by juſt account,
25 Here's gold,ſilk, goats-hair,brought in at a word,
To build a Tabernacle to the Lord,
The forme of th'Ark, the Mercy-ſeat's here told,
The Table, and the Candleſtick of gold.

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26 The

26 The worke's attempted now, and every thing
Pertaining to it, thither they muſt bring
The Ark of God, the room where it was plac'd,
Sanctum Sanctornm call'd, Gods preſence grac'd,
27 'Bout Altar, Caldron, Court, the Networks, and
All kind of Veſſels, God gives ſtrict command.
28 *Aaron* and's Sons, what garments they ſhall weare,
The Ephod, Breſt-plate, Urim, fall in here;
29 The Conſecration, and the daily Vowes,
What portion to the Prieſt the Lord allowes.
30 Th'annointing oile of *Aaron* and his ſeed,
The Incenſe, Altar, Laver, Perfume, read.
31 *Bezaliel* and *Aholiab* are put
For th'Tabernacles uſe to carve, and cut,
The Sabbath is commanded, as before,
Moſes receives two Tables and no more.
32 *Iſr'el* will have a Calfe, which *Aaron* makes,
Excuſes it, death follows theſe miſtakes.
33 *Moſes* would ſee God, God his back doth give,
For *Moſes* could not ſee his face, and live.
34 *Moſes* renews the Tables, his face * ſhin'd,
He hides it, leſt the peoples eyes it blinde.
35 Sabbath and Carvers mention'd here again,
The people bring their Preſents in amain,
With the new Tabernacle they are ſo tane,
36 They contribute with ſuch a bounteous hand,
That *Moſes* doth their bounty countermand.
37 *Bezaliel* makes the Ark, Cherubs, Crown, Table,
Veſſels and Incenſe-Altar, he was able,
38 The Altar, Laver, Court, by him are made,
The Peoples offerings on an heap are laid,
39 *Aarons* both robes, and Crown *Moſes* approves,
Doth all things as God bids, whom his ſoul loves.
40 The Tabernacle rear'd, anointed, and
The Prieſt with's Sons anointed by command.
A cloud from God did ſhroud it in day-light,
And fire did reſt upon it * all the night.

* *The Latine Verſion ſaith,* Moſes *face was horned, miſtaking the word, for of the Hebrew* Karan, *which is to ſhine or caſt forth glorious beams, the name* Keren *or horn is derived, in which ſenſe the Latine tranſlated it here, and gave occaſion to the ignorant to paint* Moſes *face with two hornes like an Oxe, whereby this glorious myſtery hath been obſcured and turned to a fable, for the glory of* Moſes *face ſignified the glory of the Law which he preached,* 2 Cor. 3. 7. Ainſw in locum. * 2454.

A

A Logico-theological Analyſis, of the Book of

Leviticus.

LEviticus contains in it two parts, the firſt whereof treats of the kindes, lawes, Miniſters and effects of ſacrifice, the ſecond is a Concluſion, containing matter of exhortation, eſtimation, redemption, &c

The firſt part treats of the kindes, laws, Miniſters and effects of ſacrifice.

The kindes in reſpect of the matter
- whereof they are made, as
  - Animate creatures, as beaſts and birds, of whom the Holocauſt and burnt-offering is made, *chap.* 1.
  - Inanimate, as floure and fruits, whereof the Minha is made, *chap.* 2.

About wᶜʰ they are conversant, or uſed, as
- Bleſſings received from God, which cauſe the Euchariſtical and gratulatory ſacrifices, *chap*. 3.
- Sins committed by men, as ignorances, *chap*. 4. and negligences, *chap*. 5.

Laws both concerning
- The burnt-offering, *chap*. 6.
- The Euchariſtical offerings.

Miniſters, *viz*. the Levitical Prieſts. See their
- Conſecation, *chap*. 8.
- Oblation, *chap*. 9.
- Errours
  - of older Prieſts.
  - of younger Prieſts, *chap*. 10.

Effects, *viz*. The Purification of uncleanneſſe

External, and that either of one Perſon only, whether it proceed from the eating or touching of unclean things, *chap*. 11. from child-bearing, *chap*. 12. from the leproſie of bodies, *chap*. 13. or houſes, *chap*. 14. from ordinary

dinary, or extraordinary fluxes, *chap.* 15. 2. Or of the whole Church, whereof we have the expiation, *chap.* 16. and abſtinence from blood commanded, *chap.* 17.

Internal, and that either Oeconomical, where we read of the degrees of conſanguinity and affinity, *chap.* 18. or Political, concerning Subjects, *chap.* 19. or Magiſtrates in puniſhing, *chap.* 20. or Eccleſiaſtical.

Concerning
- Perſons, *viz.* Prieſts, their purity, honour and quality, *cap.* 21.
- Things, *viz.* Sacrifices, who may feed upon, and who not; of what ſort they ſhould be; and how offered, *chap.* 22.
- Times, as the Feaſts of
  - dayes
    - Yeerly, *chap.* 23.
    - Daily, *chap.* 24.
  - yeeres
    - The ſeventh.
    - The fiftieth, *chap.* 25.

The ſecond part of *Leviticus* is a Concluſion, containing an exhortation to obſerve the preceding Precepts, *ch.* 26. together with

The eſtimation and Redemption
- Of Vowes,
- Firſt-born,
- Tithes. *chap.* 27.

A POEME.

Containing the κεφάλαια, or Contents of the ſeveral Chapters in the Book of LEVITICUS.

An. Mundi 2454.

1 OF th'herd, flock, fowls, what Holocauſts content,
How offered, with what rites, we here reſent.
2 Meat-offerings bak'd, or fry'd to God are deare,
If ſalted, ſo are firſt-fruits yet i'th'eare.
3 Peace-offerings out of th'herd, or flock muſt riſe,
The law for thoſe is here before our eyes.
4 Next offerings for the ſins of ignorance,
Of Prieſt, Prince, People with each circumſtance.
5 The treſpaſſe-offering for the man that ſweares,
And he that tells not when an Oath he heares,
Is ſacrilegious, unclean, ignorant,
In what he ſinn'd, with offerings muſt recant,
Of Rammes, or Lambs, or Doves, or floure refin'd,
As ſeveral ſins at ſeveral mulcts are fin'd.
6 By law the man that ſins of knowledge brings
His treſpaſſe-offering, for meat-offerings,
For Conſecration-offerings, offerings fir'd,
Offerings for ſin, ſee what by God's requir'd.
7 Offerings of treſpaſſe, peace, thanks, vow, freewill,
Order'd by law, blood is forbidden ſtill.
8 The hallowed Ramme, ſin-offering, burnt-oblation,
The time, and place of *Aarons* Conſecration,
9 *Aarons* firſt-offerings for himſelf, and all
The bleſſed Camp, on them Gods fire doth fall,
10 *Nadab*, and *Abihu* made a ſad end,

For

For the ſtrange fire they did to God commend.
Prieſts to drink wine is grievouſly t'offend:
11 Diſtinction's here of meats, ſome are ſo clean,
They may be eaten, other are unclean.
12 Childe-bearing women purified, but how
And with what offerings, is reported now.
13 The Prieſt muſt view in caſe of leproſie,
The ſignes are divers of that malady.
14 The law o'th'leper teaches what to do,
How t'expiate the ſin, and ſickneſſe too,
15 The rites of cleanſing unclean iſſues next,
Are the apparent ſubject of this text.
16 The High-Prieſts offering for his ſin here note,
And the relation of th'eſcaping goate,
17 Upon the altar blood may ſprinkled be,
Eate it they may not upon pain to die.
18 Unlawful Contracts, and Conjunctions fall
Unto this Chapter, God condemns them all,
19 Here divers weighty laws repeated are,
To help the memory, and increaſe the care.
20 'Gainſt *Moloch*'s ſervants, wizzards, thoſe that curſe
Their natural Parents, Gods law ſtands in force.
21 A Prieſt his beard in mourning may not ſhave,
A wife that is no Virgin may not have,
A blemiſh'd Perſon may not Prieſthood crave.
22 Prieſts, if polluted, muſt abſtain from holy
Both things and acts, elſe God will judge their folly.
23 With ſundry Feaſts here is th'Attonement-day,
Of all theſe God to *Moſes* much doth ſay.
24 Of lampes, and cakes, *Ben-Shelomith* blaſphemes,
'Gainſt that, murther, and damage God exclaimes.
25 Each ſeventh year a Sabbath God doth call,
Each fiftieth year a Jubile doth fall.
26 Who keep the law with bleſſings ſhall be crown'd,
Who break the law God will in wrath confound.
27 Vow'd things are Gods, redeem them no man may,
The tithes muſt not be chang'd, them men muſt pay.

A Logico-theological Analyſis, of the Book of

Numbers.

THe book of *Numbers* contains the numbring and marching of the Armies of *Iſrael*.

1. The numbring both of Souldiers and Captains.

Souldiers both
- Lay-Souldiers, their Liſt is, *chap.* 1. and their encamping, *chap.* 2.
- EccleſiaſticalSouldiers; where we have their vocation, ſubſtitution into the place of the firſt-born, Redemption, *chap.* 3. and Miniſtery, *viz.* in cleanſing and purifying the Hoſt,
- Generally, all the unclean, whether really guilty, or ſuſpected, *chap.* 5.
- Specially, the Nazarites, whoſe laws are, *chap.* 6.

Captains

Captains both
- Politick, or Lay-Captains, they offer magnificently, *chap. 7.*
- Eccleſiaſtical, or Clergy-Captains, their daily office was about the lamps, and Conſecration of the Levites, *chap.* 8. their ſolemn and extraordinary office was about the Paſch, and marchings of the Army, *chap. 9.*

2. The marching or Progreſſe of the Army, commanded, hindered, furthered, repeated, and finiſhed.

Commanded by whom, how, with what Colours and Captains, *chap.* 10.

Hindred by divers impediments,
- Domeſtical, as 1. Want of Proviſion, whence proceeded the murmuring and puniſhment of the People, *chap.*11. 2. The oppoſition of *Miriam* and *Aaron*, *chap.*12. 3. A ſedition, whereof ſee the occaſion, which was the terrible report of the Spies, *chap.* 13. the puniſhment, *chap.* 14. the conſequences, *viz.* divers lawes, and the execution of the Sabbath-breaker, *chap.* 15. 4. The Conſpiracy of *Corah, Dathan and Abiram*, the puniſhment whereof being begun, both againſt

ring-leaders, *chap.* 16. and followers, was ſtaid by *Aaron*, ſee his Election by a rod, *chap.* 17. his pay and maintenance, *chap.* 18. His office to cleanſe by the water of ſeparation, *chap.*19.

Forenſical, by the

Edomites, amplified by want of water, and *Aarons* death, *chap.* 20.

Canaanites, amplified by fiery Serpents, *chap.* 21.

Moabites, who fought partly by

Curſes, ſee their

Authour and Miniſter, *chap.* 22.

Vain attempt, both upon *Piſgah* and *Peor*, *chap.* 23. and 24.

Enticements and luſts, *chap.* 24.

Furthered by a ſecond Muſter, made by *Moſes* and *Eleazar*; Generally, where we have the Liſt of the new Army, *chap.* 26. Specially, in reſpect of Captain, *Joſhua* ſucceeding *Moſes*, *chap.* 27. And Souldiers, both

Clergy-Souldiers, to whom are given laws for ſacrificing in the former and later Feaſts of the year, *chap.* 28. and 29. and vowing, *chap* 30.

Politick or Lay-Souldiers, their firſt ſervice was to ſubdue the Midianites, *ch.* 31. and their auxiliary forces were out of the tribes of *Gad* and *Reuben*, *ch.* 32. Re-

Repeated, and briefly comprehended; *chap.* 33.
Finiſhed, and ended, with the diviſion of *Canaan*, which is deſcribed,
Generally, how and to whom it muſt be diſtributed, *chap.* 34.
Specially, where { Habitations are to be aſſigned to the Levites, *chap.* 35.
Poſſeſſions given to every tribe by lot, are not to be alienated by marriage, *chap.* 36. }

A POEME

Containing the κεφάλαια, *or Contents of the ſeveral Chapters in the Book of* NUMBERS.

WHile *Moſes* men, and warlike feats here ſings, An.Mundi
Levi's exempted, follows holy things. 2454.
2 The martial order of their tents here ſee,
Standards with th'enſignes of their Pedigree;
3 The Pedigree of *Levi*'s here at large,
Th'firſt-born are quitted, ſince the *Levites* charge,
To be Gods lot, which erewhile did ſo long
To the firſt-born of every houſe belong,
4 The Levites have their ſeveral tasks aſſign'd,

By

An. Mundi

By *Moſes*, but according to Gods minde ;
5 Lepers, and others expell'd for pollution.
Jealouſie try'd, for wrongs juſt reſtitution.
6 The law of Nazarites, how firſt they came,
The People muſt be bleſſed in Gods name.
7 The Princes offerings, when they ſaw compleat,
The Tabernacle, Arke, and Mercy-ſeat.
8 How lamps are lighted, Levites have their grace,
When firſt they enter, when they leave their place,
Fifty from five, and twenty ends their race.
9 The Paſch the Lord commands, a cloud doth guide
Iſrael, whom God doth guard on every ſide.
10 The ſilver trumpets, and their uſe, they move
From *Sinai*, and *Hobab* they do prove,
Who will not do them now an act of love,
But go his way, next we their words ſhould mark,
When they took up, when they ſet down the arke.
11 Manna rain'd, loath'd, the ſeventy Elders, all
T'aſſiſt old *Moſes*, Quailes from heaven fall.
12 *Miriam*'s a Leper, *Moſes* prayes, and ſhe
Is upon that freed from her malady.
13 The Spies ſearch *Canaan*, all of them diſſwade it,
Only one *Caleb* bids, go and invade it:
14 The people murmur at the ſpies report,
Jehova in his wrath doth plague them for't.
15 Gives order for his offerings, and doth ſay
2465. The man muſt die that brake the Sabbath-day.
2467. 16 *Corah* with's ſect, for murmuring th'earth doth ſwallow:
The plague kills thouſands, *Aaron* th'reſt doth hallow.
17 *Moſes* doth write the tribes names on their rods,
2470. *Aarons* rod buds, to ſhew that he is Gods.
18 The Prieſts and Levites portion, and their charge,
With the heave-offering, is here ſpoke at large.
19 The Separation water, heifers red
Are offer'd, none muſt touch a man that's dead,
2490. 20 *Aaron* and *Miriam* die, the rock flowes, and
Edom expells the Iſraelites his land,

21 *Arad*

21 *Arad* caſhier'd, the ſtung are healed all,
By th' Brazen Serpent, *Og* and *Sihon* fall.
22 The way of *Balaams* Aſſe, the Angel breaks,
Balaam doth beat the Aſſe, the Aſſe then ſpeaks.
23 With gifts, and with ſeven Altars *Balack* would
Get *Balaam* curſe the people, if he could;
24 But *Balaam* bleſſes, (that was thought a crime)
And doth foretel Chriſts coming in his time.
25 *Iſrael* doth idolize, and whore, two die
In Copulation, *Phineas* bleſt thereby.
26 *Iſrael* is numbred, but of all the rout,
Caleb, and *Joſhua* only God picks out.
27 *Zelophehads* daughters heard, *Moſes* is dead,
Joſhua forthwith ſucceeds in *Moſes* ſtead.
28 Offerings are here appointed, whether they
Concern Paſch, firſt-fruits, or the Sabbath-day.
29 The feaſt of Trumpets, and a ſolemn Faſt,
Read here, the Feaſt of Tabernacles laſt. (bear,
30. Mens, Maids, Wives, Widows vows, what force they
Or theirs that are divorc'd, is rendred here.
31 *Midian* ſpoil'd, *Balaam* dead, *Moſes* doth grieve,
That any men their women ſhould relieve.
32 *Reuben* and *Gad*, and half-*Manaſſe* crave
King *Og* and *Sihons* land, and it they have.
33 The many journeys of the Iſraelites,
That *Canaan* muſt be ſpoil'd, *Moſes* recites.
34 The Borders of the Countrey round about,
Their names that do divide, and ſet it out.
35 Of eight and fourty Levites Cities, three
Twice told, God ſayes muſt refuge Cities be,
The lawes of murther following, Come and ſee.
36 *Zelophehads* daughters, and all women kind
Marry to their own tribe, ſo is Gods minde.

A Logico-theological Analyſis, of the Book of

Deuteron:

THe Book of *Deuteronomy* containes three parts, *viz.*

A Prologue, a Narration, and an Epilogue.

I. A Prologue to draw the benevolence and attention of the People.

Benevolence, from the benefits conferred upon them by *Moſes*

- In time
  - Of Peace, as
    - The Conſtitution of the Common-wealth.
    - The ſending forth of the Spies, *chap.* 1.
  - Of War, either
    - In general, as their paſſing by the *Edomites*, *Moabites*, *Ammonites*, *chap.* 2.
    - In ſpecial, as their victory over *Og*, and the diſtribution of his Kingdome, *chap.* 3.

Attention

Attention from the Author, Utility, Majeſty, and wonderful Promulgation of the law, *chap.* 4.

II. A Narration, ſetting forth a rule of holy life.

Univerſal, as it is contained in the Decalogue, which is repeated, *chap.* 5.

Particular, which handles

* The Principles of the Decalogue concerning the love of God, whereunto are oppoſed, 1. A forgetting of God, through abundance of wealth, where they are taught an art of memory, *chap.* 6. 2. A Civil and Conjugal Society with the wicked, *chap.* 7. 3. Ingratitude through the Oblivion of Gods merits, *chap.* 8. 4. High-mindedneſſe, which he checks with a Commemoration of their rebellions, *chap.* 9. and his own benefits, *chap.* 10. whereupon follows a Concluſion, exhorting to the ſervice of God, *chap.* 11.

* The things iſſuing and flowing from thoſe Principles, which do after a ſpecial manner contain the Worſhip of God, in reſpect

of { The place and manner of worſhipping God, where and how, *chap.* 12.
Perſons ſeducing from ſound doctrine, *chap.* 13. or living according to legal rites, *chap.* 14.

Time

Time, conſidered either Politickly, as the ſeventh yeeres Priviledges, *chap.* 15. Or Eccleſiaſtically, as the ſolemn Feaſts, *chap.* 16.

They contain alſo the eſtate of men, whether

Superiours, and thoſe either Politick, as the chief Magiſtrate, and the King, *chap.* 17. Or Eccleſiaſtical, as Levites and falſe Prophets. Or

Any Perſons whatſoever, for the informing of the iraſcible, appetitive, and rational part of the ſoule.

Iraſcible, hence murther.

By a known Authour, either out of time of warre, as chance-Medley, where we read of Refuge-Cities, and their bounds, *chap.* 19. and of Witneſſes. Or in time of warre, as in battels and ſiedges, *chap.* 20.

By an unknown Authour, ſee the expiation of it, *chap.* 21.

Appetitive, whence jealouſie, adultery, inceſt, *chap.* 22.

Rational, in actions.

Publick, as what perſons are unfit for Magiſtracy, where read of Uncleanneſſe, Uſury, Vowing, relieving of the poor, *chap.* 23.

Private, and thoſe either of particular Perſons, as the lawes of Divorce, Neogamy, Pledges, *chap.* 24. Or of

of many amongſt many, and thoſe either Politick, as Judgements, Polygamy of brethren, Weights, and Wares, *chap.* 25. Or Eccleſiaſtical as firſt-fruits, and tithes, *chap.* 26.

III. An Epilogue, Partly

Hortatory; 1. To the obſervation of the law, from the profit of obedience, and the diſprofit of diſobedience, in reſpect of bleſſings and curſes, generally pronounced, and particularly inſtanced, *chap.* 28. From the honeſty and juſtice of obedience, becauſe of the Covenant they made in *Horeb*, *chap.* 29. 2. To repentance, all pretences being removed, *chap.* 30.

Hiſtorical, concerning the death of *Moſes*; whereof we have

the
- Antecedents, *viz.* the deeds of *Moſes*, his Reſignation in particular, *chap.* 21. and his words conſiſting of a Swan-like Song, *chap.* 32. and the Benediction of the tribes, *chap.* 33.
- Conſequents, *viz.* His Burial, Obſequies, and Succeſſour, *ch.* 34.

A

A POEME

Containing the κεφάλαια, or Contents of the ſeveral Chapters in the Book of DEUTERONOMY.

An. Mundi 2492.

1. MOſes repeats Gods promiſe, next doth tell
How th'people for their unbelief and lewdneſſe fell.
2 'Gainſt *Moab, Edom, Ammon*; nought is done,
As yet, only King *Sihons* countrey's wonne,
3 And ſo is *Ogs*, theſe lands doth *Moſes* give
To two tribes and an half, *Moſes* doth live
To ſee, not enter into th'promiſ'd land,
God hath ſo ſworn, his divine oath muſt ſtand.
4 On that ſide *Jordan* were three Cities nam'd,
For Refuge-Cities, Idols ſtill are damn'd.
5 The Law's repeated, which when 'twas firſt ſaid,
The people trembled, and were ſore afraid,
To act with God for them *Moſes* they pray'd.
6 The end o' th' laws obedience, that the Nation
Might ſerve God, that's here urg'd by exhortation.
7 Gods holy people muſt by no means mingle
With Idol-Nations, they muſt keep them ſingle,
8 Another exhortation t'obey's preſt,
From Gods great merits, which are here confeſt.
9 Their own good merits *Moſes* doth explode,
Relates their many ſins againſt their God.
10 The broken Tables *Moſes* muſt repair,
T'obey their God muſt be the Peoples care.
11 Gods great works for them ſhould not make them worſe,
On *Gerizim* they muſt bleſſe, on *Ebal* curſe.

12 God forbids blood, and idols, holy Vowes
The place muſt ſuit, Childe-offering diſallowes.
13 Perſons, or Cities that to idols draw,
Though ne'er ſo dear, muſt periſh by Gods law.
14 Themſelves by ſhaving they may not diſguiſe,
For lawful meats here's rules that may ſuffice,
Concerning tithes ſee how Gods mandate lies.
15 The ſeventh yeares releaſe muſt not prevent
Lending, or giving, that's not its intent.
16 The Feaſt of Tabernacles, of Paſch, of weeks,
Each man to's power muſt offer at them all,
The Judge is cenſur'd that for lucre ſeeks,
'Gainſt groves and images Gods word doth fall.
17 'Gainſt Idol-worſhip, impure offerings, and
What a Kings duty is, God doth command,
18 Prieſts, Levites portion, witches muſt not be,
The Chriſt muſt come, the Pſeudo-Prophet die.
19 The Refuge-Cities Priviledge, ſee here
How many muſt in trials witneſſe bear,
The doom of the falſe witneſſe each man fear.
20 *Militia*-rules, who muſt fight, who forbear.
The bearing trees why ſpar'd, the reaſon here.
21 How t'expiate unknown murther, the firſt-born
Private reſpects muſt no way diſinherit.
An hanged man muſt not hang till the morne,
A ſtubborn Son doth ſtoning juſtly merit.
22 Humanity is urg'd, mixt garments blam'd,
Who ſlanders his own wife muſt be reclaim'd,
By puniſhment and fine, adultery, rape,
Nor fornication can Gods law eſcape.
23 For Perſons ſhut out of the Congregation,
For runnagate ſervants, ſee the law o'th'nation.
24 Of Divorce, Pledges, Man-ſtealth, Leproſie,
Of Servants Pay, Juſtice, Humanity.
25 Correcting ſtripes, fourty muſt not exceed.
The Oxe muſt not be muzl'd treading corne,
Seed muſt be raiſ'd unto a brother dead.
Womens immodeſty cannot be borne.
God unjuſt weights abhorres, *Amalek* is granted,

An. Mundi

A prey to *Iſrael*, when they once are planted.
26 Who offer tithes, and firſt-fruits. muſt confeſſe,
And pray, but how the formes do here expreſſe.
27 Th'law muſt be writ on ſtones, the tribes by count
Muſt bleſſe, and curſe from this, & th'other Mount,
The Bleſſers on Mount *Gerizim* muſt ſtand,
Curſers on *Ebal* by divine command.
28 Particular bleſſings for the good reſerv'd,
And for the bad, the plagues they have deſerv'd.
29 Gods works they've ſeen ſhould make them do Gods will:
Of ſecret things God only hath the skill.
30 'Tis well for th'penitent, the law is cleare,
Death and life's in their choice, as may appear.
31 *Moſes* doth chear the people, then doth read
Lectures to *Joſhua*, who muſt next ſucceed,
Bequeathes the Law-book to the Levites care,
Proteſts to th'Elders, what they and th'reſt are.
32 Mercy, and Judgement *Moſes* now doth ſing,
To true repentance that he may them bring,
This done, up to Mount *Nebo* he muſt go,
See *Canaan*, and ſo die, will he or no.
33 Gods Majeſty, the bleſſing of the tribes,
With *Iſraels* glory *Moſes* here deſcribes.
2492. 34 *Moſes* ſees, dies, is bury'd, God knows where,
His Age, and Funeral, Mourning, conclude here.

A

A Logico-theological Analyſis, of the Book of

Joſhua.

THis Book contains the life and death of *Joſhua*.

I. His life, *viz*. the things that he did both in Warre, and in Peace.

In Warre, where are conſiderable

His
- Vocation, and calling to the Government, *chap*. 1.
- Preparation, by the ſending of the Spies, *chap*. 2. Paſſage over *Jordan*, *chap*. 3. and the reſtoring of Circumciſion, *chap*. 4. and the Paſſeover, *chap*. 5.
- Adminiſtration, reported by particulars againſt *Jericho*, *chap*. 6. *and* 7. *Ai*, *chap*. 8. *Gibeonites*, *chap*. 9. *Amorites*, *chap*. 10. and the reſt of the *Canaanites*, *chap*. 11. and again briefly repeated, *chap*. 12.

In Peace, where we have the Peaceful acts of *Joſhua*, viz. His diſtribution

 of

of the land of *Canaan*, where is to be conſidered,

What were the limits and bounds of the Diviſion, *chap.* 13.

Who did divide it, and how he did it, *chap.* 14.

To whom, *viz.* to the children of *Iſrael*, as *Judah*, *chap.* 15. *Ephraim*, *chap.* 16. *Manaſſeh*, *chap.* 17. *Benjamin*, *chap.* 18. Six other tribes, as alſo to *Joſhua* and his family, *chap.* 19. Refuge-Cities were appointed to fugitives, *chap.* 20. and Cities to the Levites, *chap.* 21.

His ſending away of the Tranſ-Jordaints, *chap.* 22.

His Aſſembly or Court holden in *Shechem*, *chap.* 23.

II. His death, *chap.* 24.

A

A POEME

Containing the κεφάλαια, or Contents of the ſeveral Chapters in the Book of

JOSHVA.

1. JOſhua inſtall'd is promiſ'd the good land, *An. Mundi* 2493.
And that before him none of's foes ſhall ſtand.
Prepares the People for a *Jordan*-Paſſe,
They promiſe he ſhall be as *Moſes* was,
And the ſame loyal fealty they'l give
To him, as unto *Moſes* while they live.
2 Two Spies ſent forth, *Rahab* doth entertain,
They ſwear unto her, and return again,
Are in great hopes the countrey they ſhall gaine.
3 They all to *Jordan* come, th'Ark goes before,
Jordan divides, th'Ark ſtayes while all come o're.
4 Twelve ſtones in *Jordan*, twelve at *Gilgal* ſtand,
Monuments of this great act, of Gods own hand.
5 Here's Circumciſion, and the Paſch obſerv'd,
But never more with Manna are they ſerv'd,
Canaan doth tremble, as to death reſerv'd.
6 Here *Jericho* falls down, *Rahab* is free,
Jericho's Rebuilder muſt accurſed be,
7 At *Ai Iſrael*'s worſted, *Joſhua*'s ſorry,
God tells him what to do, hence the ſad ſtory
Of *Achan*'s theft, and fall, with all his glory.
8 But *Ai* now is tane, an Altar's made
By *Joſhua*, and the law on ſtones diſplay'd,
And publiſh't on thoſe Mounts that God had ſaid,

An. Mundi

9 Kings band 'gainſt *Iſrael*, *Gibeon* this doth get
By an Impoſture, that he ſhall not die,
Nor doth he, but becauſe of this falſe cheat,
He is condemn'd to laſting ſlavery, (fight
10 'Gainſt *Gibeon* five Kings fight, and God doth
'Gainſt them with Hailſtones, Sunne and Moon in ſight
Stand ſtill at *Joſhua's* Prayer, ſeven Kings more
Are ſlain, beſides the five were ſlain before.
11 At *Meroms* waters divers Kings o'recome,
Hazor, and th' *Anakims* have th'ſelf-ſame doom.
12 *Sihon* and *Og* Kings, one and thirty more,
Are ſpoke of, partly here, partly before,
13 What of the land's unconquered, what is got,
Reuben, and half-*Manaſſe* have their lot,
Other then God himſelf *Levi* hath not.
2500. 14 Nine tribes, and half a tribe, by lot are plac'd,
Caleb by priviledge with *Hebron's* grac'd;
15 *Judah's* lot, *Othniel's* ſtrength, *Achſach's* demand,
The Jebuſites not yet expell'd the land.
16 *Joſeph's* and *Ephraim's* borders, here you ſee,
The Canaanites as yet unconquer'd be.
17 *Manaſſe's* lot, and portion, at laſt they
Expell, and drive the Canaanites away.
2510. 18 At *Shiloh* is the Tabernacle, and
By lot they do divide the reſt o'th land,
16 *Simeon*, *Dan*, *Zabulon*, *Iſſachar* advance,
Aſher with others, *Joſhua's* inheritance.
20 *Joſhua* doth with the people now ordain
Six Refuge-Cities, if a man be ſlain.
21 Of Cities, eight and fourty God did give
To th' Levites, then in peace *Iſrael* did live.
22 Two tribes, and half ſent back, no ſooner come
But they do build an Altar, at their home,
A queſtion roſe about it, by and by
The matter is reſolv'd, the ſtrife doth die.
23 *Joſhua* doth now his exhortation give,
At's death, to them that after him ſhall live.
24 At *Shechem* he aſſembles all the tribes,

Briefly

Briefly the benefits of their God deſcribes,
Gods mutual fœde with them he calls to minde,
Laſtly his Age, Death, Burial here you finde.

An.Mundi 2511.

A Logico-theological Analyſis, of the Book of

Judges.

THe Book of *Judges* containes the cauſe of the calamities of the children of *Iſrael*, which was ſin, and that both Univerſal and Special.

I. Univerſal, committed by all the Tribes, hereof we read both the kindes and the effects,

The kindes:
- Negligence in expelling the Canaanites, *chap.* 1.
- Injuſtice towards God and his worſhip, *chap.*2.

The effects which were ſeveral oppreſſions and miſeries,

 By

By
- The *Syrians*, *Othniel* being their Deliverer,
- The *Moabites*, *Ehud* being their Deliverer,
- The *Philiſtines*, *Samgar* being their Deliverer, *chap*, 3.
- The *Canaanites* (King *Jabin*) *Deborah* being Judge, and *Barak* Deliverer, their victory is reported, *chap.* 4. ſeconded with a gratulation, or Song of triumph, *chap.* 5.
- The *Midianites*, *Gideon* being their Deliverer, ſee his calling, *chap.* 6. fighting, *chap.* 7. manners, fortune, death, *chap.* 8. Succeſſour, *Abimelech*, *chap.* 9.
- The *Ammonites*, *Jephthe* being their Deliverer, of this oppreſſion, the cauſe and effects were the Apoſtaſie and Repentance of *Iſrael*, *chap.* 10. the remedy was the warre of *Jephthe* againſt the *Ammonites*, *chap.* 11. and the *Ephraimites*, where we have the life of three Judges, *chap.* 12.
- The *Philiſtines*, *Samſon* being their Deliverer, ſee his Parents and Birth, *chap.* 13. marriage, *chap.* 14. acts againſt the *Philiſtines*, *chap.* 15. manners, fortune and death, *chap.* 16.

II. Special

II. Special, for there were twe notable tokens of a depraved *Common-wealth*, viz.

In Religion, Idolatry { Of one family, *chap.* 17. / Of *Dan's* whole tribe, *chap.* 18. }

In manners, luſt and filthineſſe, committed in the city of *Gibeah*, puniſhed in the whole tribe of *Benjamin*, *chap.* 19. whereupon followed Warlike Preparations, uncertain events, *chap.* 20. and the reſtoring of the tribe of *Benjamin*, *chap.* 21.

A POEME

Containing the κεφάλαια, *or Contents of the ſeveral Chapters in the Book of* JUDGES.

1. SImeon and *Judah's* acts this text doth ſing, *An. Mundi* 2511.
Thumbes and toes mangled of a cruel King,
Jeruſalem and *Horma*, *Gaza*, three,
With *Askelon*, and *Eckron* captiv'd be,
Othniel hath *Achſah* to his wife, this more
The Danites flee the Amorites before.
2. The Angel chides at *Bochim*, there's a ſeed

Next

An. Mundi

Next *Joſhua*, very bad, God doth proceed
Mixtly, with them, in wrath and pitty, thoſe
Muſt b'exerciſ'd by th'reliques of their foes.
2530. 3 They're prov'd, and drawn to idols, *Othniel's* one
T'enfranchiſe them from Chuſhans hand, anon
2550. *Ehud* kills *Eglon* for them, *Shamgar* then
With an Oxe-goad doth kill ſix hundred men.
2580. 4 *Deborah*, and *Barak*, next *Iſr'el* preſerve
2630. *Jael* for *Siſera's* death doth well deſerve.
2650. 5 *Deborah* and *Barak* for the Conqueſt ſing
A Song to God, of Kings the higheſt King.
6 *Iſrael's* oppreſt, chid by the Prophet, they
By *Gideons* hand have a triumphant day,
The fleece preſag'd it, try it any way.
7 Here's *Gideons* army muſter'd, and refin'd,
Three hundred lappers are by God deſign'd
2680. To do the deed, they do it, ſee the plot
Whereby this noble Conqueſt *Gideon* got.
2690. 8 With envious *Ephraim Gideon* a Peace makes
By faire perſwaſions heavy vengeance takes
Upon two bloody Kings, for's brethrens ſakes.
The Eare-rings of the prey a mighty prize,
For all this *Iſrael* falls to idolize.
9 *Abimelech* made King, *Jotham* doth read
A riddle to them, touching that black deed.
2710 *Gaal* conſpires, *Abimelech* is kill'd
2717; With a great ſtone, and *Jotham's* curſe fulfill'd.
2737 10 *Tola* is Judge, then *Jair* he had borne
2758 Unto him thirty Sons, *Iſrael's* forlorn,
2760 And ſore oppreſſ'd, then to their God they cry,
2677 He out of mercy heares them by and by,
2666 11 Sends *Jephthe*, who their foes doth overcome,
* 2773 Vowes, and performes his Vow at coming home.
2782 12 The liſping Ephraimites by *Sibboleth*
In the fifth year of Abdons *Reigne* Troy *was taken* Discover'd, are all ſlain, here's *Jephthe's* death.
Ibzan, and * *Elon*, Judges, quit them well,
Abdon next them is Judge of *Iſrael*.
13 The Philiſtines again oppreſſe the land,
Ante Chriſtum 2185. Till th' Angel *Manoah* gives t' underſtand

Some

Some comfort, he returns a ſacrifice, An.Mund
And *Sampſon*'s born anon to victories.
14 *Sampſon* doth marry a Philiſtian maid, 2790.
Againſt them by this match his plot is laid, Ante Chriſtum.
He riddles at his Nuptials, for his life
None can reſolve his riddles, but his wife
With whom they deal, and ſolve them, but their pay 1176.
Coſt thirty of their brethrens lives that day.
15 His wife's deny'd him, he takes that in ſcorne,
And with fir'd Foxes doth deſtroy the Corne,
With th'Aſſes Jawbone he doth kill outright 2802.
A thouſand, divers times he ſhows his might.
16 Carries the gates of *Gaza*, had a wife
Call'd *Delilah*, and ſhe did ſeek his life,
Betray'd him, when ſhe could a fit way finde, 2809.
To th'Philiſtines, whoſe malice made him blinde,
And made a Millne-horſe of him, till he dy'd,
Though in his death the Lord his ſtrength ſupply'd.
17 *Micah* reſtores ſtoll'n coyne, his mother makes 2831.
Images with that coyne, *Micah* then takes
A Levite, for his Prieſt, gives him by th'year,
Ten ſhekels, meat, one ſuit of clothes to wear.
18 The Danites make excurſion, take by force
Micah's both Prieſt, and Gods, hold on their courſe,
To *Laiſh*, which they ſpoil without remorſe.
19 The Levites raviſh'd Concubine lies dead.
He cutts her in twelve pieces, and them ſends
All over *Iſrael*, that the rumour ſpread
Might move them to require him ſome amends,
And puniſh them that did this wicked deed.
20 The Levite draws his Bill, and *Benjamin* 2516.
Though guilty fight, and twice the Battel winne,
At laſt they ſuffer for this grievous ſinne.
21 But *Benjamin*'s fall's bewail'd, and now they would
Reſtore the remnant of them, if they could, (yet
Wives they muſt give them none, they're ſworn, but
They'le let them take the faireſt they can get.

A

A Logico-theological Analyſis, of the Book of

Ruth.

THe Book of *Ruth* contains her marriage with *Boaz*, thereof ſee

- The Occaſion,
  - Her Widowhood,
  - Her return with *Naômi* her Mother in law, *chap.* 1.
  - Her gathering of Corn-eares, *chap.* 2.
- The Procurement, *chap.* 3.
- The Celebration and Fruit, *chap.* 4.

A POEME

Containing the κεφάλαια, or Contents of the ſeveral Chapters in the Book of

RUTH.

An. Mundi 2661. 1. E*Limelech* dies in *Moab*, his Sons die,
And *Ruth* returnes with Mother *Naomi*.

2. *Ruth*

2. *Ruth* gleanes in *Boaz*-field, he's very kinde,
She no ſmall favour at his hands doth finde.
3. By mother *Naomi*'s teaching, *Ruth* doth lie
At *Boaz* feet, when he doth her eſpie,
He doth acknowledge her ingenuouſly.
4. Offers her to th'next Kinſman, he ſayes, Nay,
So *Boaz* takes her to his wife that day.

An-Mundi 2670.

A Logico-theological Analyſis, of the firſt Book of Samuel.

THis Book ſpeaks of Judge *Samuel*, and of the King of *Iſrael*.

I. Of Judge *Samuel*, and of

His
- Birth or Nativity, *chap.* 1.
- Education in the Tabernacle, *ch.*2.
- Calling to the office of a Prophet, *chap.* 3.
- Prophecies fulfilled, both in reſpect of the deſtruction of Prieſt, and People, *ch.* 4. and the Philiſtines puniſhed for the Arksſake, which they had taken, *ch.* 5. as alſo the reſtoring of the Ark, *ch.* 6.
- Adminiſtration or Government both in Warre and Peace, *chap.*7.

II. Of

II. Of the King of *Iſrael*, { To be Elected, *chap.* 8. Elected already,

Saul. See concerning him.

His { Election, where 1. He is called, *chap.* 9. 2. Inſtalled, both privately and publickly, *chap.* 10. 3. Confirmed, both by the conſent and Oath of tbe People, *chap.* 11. and the Reſignation of *Samuel*, *chap.* 12.
Rejection for three cauſes. 1. His Diffidence in fighting againſt the Amalekites, *chap.* 13. 2. Raſhneſſe in ſwearing, *chap.* 14. 3. Diſobedience in cutting off the Amalekites, *chap.* 15.

David. See concerning him

His { Calling, Unction, Inauguration, *chap.* 16.
Victory over *Goliah*, *chap.* 17. whereupon followed

The { Æmulation and hatred of *Saul*, *chap.* 18.
His baniſhment by *Saul* { In his Countrey, where we have his expulſion from the Court, *ch.* 19. His return to inquire the ſtate of things by *Jonathan*, *chap.* 20.
Out of his Countrey, among

mong the Philiſtines, *chap.* 21. and Moabites, *chap.*22.

His Hoſtile perſecution by *Saul*; whereof ſee

the

Grievouſneſſe, for he follows him through places inhabited, as *Keilah, chap.* 23. and uninhabited, as valleyes and deſerts, as the deſert of *Engedi*, where he falls upon *Saul, chap.* 24. Of *Paran*, where *Nabal* and *Samuel* die, *chap.*25. and through mountains, as *Hachilah, chap.* 26.

Continuance, for he drove him to his enemies; where we have

His flight to *Achiſh*, who aſſigned him the town *Zicklag, chap.*27.

His Preſidentſhip or Command firſt given againſt *Iſrael, chap.* 28. then taken away, *chap.* 29. Laſtly reſtored againſt *Amalek, chap.* 30.

The Concluſion of all by the death of *Saul, chap.*31.

A

A Poeme

Containing the κεφάλαια, *or Contents of the ſeveral Chapters in the firſt Book of* SAMVEL.

An. Mundi 1. E*Lkanah,* his two wives, *Hannah* doth pray,
2810 Scarce moving of her lips, makes *Eli* ſay,
She's drunk, God heares, and ſhe a ſon doth bear,
Whom ſhe doth conſecrate to *Iſraels* fear.
2820. 2 *Hannah* ſings praiſe, *Elies* two ſons offend,
Are chidden for it, *Samuel* doth attend
His Miniſtry, a man of God foretells,
A plague, on all the houſe where *Eli* dwells.
3 'Tis ſeconded, on *Samuel* God doth call
2830. Three times, and bids him go tell *Eli* all
The miſchief, that upon his houſe ſhould fall.
4 *Iſrael*'s overcome, th'Arke taken, yea this more,
2850. *Elies* two ſons fall, *Eli* at's own door,
AnteChriſtum. His daughter in law in painful travel dies,
And *Ichabod* is my childs name, ſhe cryes,
For all the glory now from *Iſrael* flies.
1117 5 The preſence of the Ark makes *Dagon* fall,
With *Emerods* God ſmites the people all,
Th'approaching Ark doth *Eckron* much apall.
2852. 6 Away with th'Ark, ſay they, 'tis ſent away,
Carted to *Beth-ſhemeſh,* where ſome aſſay
To look into it, for which ſin they die,
To *Kiriath-jearim* 'tis ſent by and by.
7 *Iſrael* repents for joy the Arke is come,
2850. At *Samuels* Pray'r the Philiſtine's o'recome,

Samuel

Samuel a godly Judge hath Peace at home, *An.Mund*
8 Till they 'gin Cry, a King, *Samuel* doth pray, 2875.
God comforts him, and bids him not ſay Nay,
But make a King, and give them t'underſtand,
What uſage they ſhould have at their Kings and.
9 *Saul* ſeeking Aſſes doth to *Samuel* come, 2880.
Is feaſted by him, brought on's way tow'rd home, *Helvic. ut*
10 'Noynted, confirm'd, heart changed, prophecies, *alii.* 2870
Choſen by lot, yet *Belials* him deſpiſe.
11 *Nahaſh* requires right eyes, *Saul* is deſir'd
For help, he grants the help that is requir'd.
12 Judge *Samuel* quits himſelf to them, and proves
Their thankleſſeneſſe to him, with thunder moves
Paſſions of feare in them, yet comfort gives,
If they but feare the God that ever lives.
13 *Sauls* choſen band, and the Philiſtines bands,
Saul ſacrifices now with his own hands,
Samuel reproves him for't, no Smith is left,
By their foes plots they are of Smiths bereft.
14 Young *Jonathan* orecomes, *Sauls* rigid faſt
Retards the Conqueſt, *Jonathan* at laſt
Is judg'd to die, for eating ere Sun-ſet,
But that the Camp did th'execuiion let.
15 *Samuel* ſends *Saul* th'Amalekites to foile,
Saul ſpares King *Agag*, and the beſt o'th'ſpoil,
At *Samuels* words repents, *Samuel* doth call
King *Agag*, kills him, and foretels *Sauls* fall.
16 *David*'s anointed, he doth ſweetly play, 2881
On's harp, to drive *Sauls* evil ſpirit away. *Ante Chri-*
17 *Goliah*'s challenge *David* undertakes, *ſtum.*
His brother *Eliab* chides him, he good makes 1807.
Th'adventure, kills *Goliah* without fear, 2884.
As he had kill'd a Lion, and a Beare.
18 *Jonathan* and *David* one, *Saul* hates poor *David*
For this good deed, that he had *Iſrael* ſaved,
Conſpires his death, *Michal* muſt be the ſnare,
But all in vain, *Davids* acts ſtill are rare.
19 *Jonathan* tells *David* all his fathers minde,
Michal his wife too in a ſtrait prov'd kinde, 2885.

An. Mund.

To help him through the window, he away
Eſcapes to *Naioth*, where Seer *Samuel* lay.
20 *David* and *Jonathans* league, *Jonathan* ſhoots over,
His fathers wrath to *David* to diſcover,
Saul chafes at *Davids* abſence, mean while dear
David, and *Jodathan* part with heavy chear.
21 *David* in's hunger gets ſome hallowed bread,
And great *Goliah*'s ſword, which the Prieſt had,
He comes to *Gath*, and feigns himſelf there mad.
22 *David* grows ſtrong, his Parents he commends
To th' King of *Moab*, but *Saul* diſcommends
All his own ſervants, and the Prieſts ſuſpends.
23 In reſcuing *Keilah David* playes the man,
At *Ziph* he's comforted by *Jonathan*,
Diſcovered by the Ziphites, angry *Saul*
Purſuing, a miſchance doth back recal.
24 *David* cuts off *Sau's* skirt, his life he ſpares,
And ſo his own clear innocence declares,
Makes *Saul* to blame himſelf, and take an Oath
Of *David*, 'gainſt whom he had been ſo wroth.
2886 25 Here lies old *Samuel*, *David* is inrag'd
At the churle *Nabal*, all his men ingag'd
To ſpoile him, but that *Abigail* the wiſe
Perſwades him, *Nabal* heares o'th'danger, dies.
26 *Saul* traces *David* by the Ziphites means,
Abiſhai would kill *Saul*, *David* ſayes, Nay,
Takes Cruſe, and ſpear only, *Abner* demeans
Badly in's place, while they are ſtoll'n away.
27 *Saul* heares of *David*, that he is in *Gath*,
2887 Yet ſeeks him not, abates of's former wrath,
David begs *Zicklag*, it is granted, he
Makes the King think, he's *Judahs* enemy.
28 The King truſts *David*, *Saul* t'a witch doth go
And faints to hear of his own overthrow.
29 The Philiſtines will not let *David* move,
Or march with them. *Achiſh* doth well approve
Of him for all that, ſends him thence in love.
30 *Amalek* ſpoiles *Ziglag*, *David* follows cloſe,
Recovers all, and juſtly doth diſpoſe

O'th'

O'th'prey, and to each friend a preſent goes.
31 *Saul* and his ſhield-knave are felo-de-ſes,
Philiſtia triumphs ore their Carkaſes,
They are regain'd by *Jabeſh* men, their bones
Are burnt, and buri'd, *Jabeſh* them bemoans.

2891 *Ante Chriſtum.* 1077.

A Logico-theological Analyſis, of the ſecond Book of

Samuel.

THis Book contains the Inauguration, Adminiſtration and Declination of King *David*.

I. *Davids* Inauguration, confirmed by one tribe in the Kingdome of *Judah*. Of this Election, ſee

- The Antecedents, *viz.* A Meſſenger reporting of *Sauls* death, and the mourning thereupon, *chap.* 1.
- The Concomitants, as his Unction, hindred by *Abner*, *chap.* 2.
- The Conſequents, as *Davids* ſucceſſe after the death of *Abner*, *chap.* 3. and *Iſhboſheth*, *chap.* 4.

II. *Davids* Adminiſtration, or Well-governing of both Kingdomes, where we have

have his acts of divers ſorts,

viz.

Religious, as the honourable fetching and placing of the Ark, *chap.* 6. His deliberation about building of a Temple, *chap.* 7.

Warlike, where we have a ſumme thereof, and an amplification by the commendation of his Juſtice, *chap.* 8.

Moral, his gratitude towards the Poſterity of *Jonathan*, *chap.* 9.

Politick, as his Embaſſy to the King of the *Ammonites*, whence followed warre, *chap.* 10.

Sinful and ſhameful, as the committing of adultery and murther, *chap.* 11. whereof the fruit was, his repentance, *chap.* 12. and the double puniſhment of his adultery.

Private, as the inceſt and death of *Amnon*, *chap.* 13. the baniſhment and return of *Abſalom*, *chap.* 14.

† Publick, as both internal and external † ſedition.

Internal, as that of *Abſalom*, whereof ſee

The beginning, which was the Conſpiracy againſt *David* in *Hebron*, *chap.* 15.

The Progreſſe, as *Davids* flight and *Abſaloms* entrance into the

the City, *chap.* 19.
The End, by the death of *Achitophel*, occaſioned by *Chuſhais* counſel, *chap.* 17. a victory got over the Rebels, *chap.* 18. and the reſtoring of *David*, *ch.* 19.
External, raiſed by *Sheba*, and ſuppreſſed again, *chap.* 20.
† Famine, (beſide ſedition,) *chap.* 21.
III. *David's* Declination towards his death, whereof ſome Antecedents were
Good, as his Thangſgiving, *chap.* 22. Swan-like Song of his faith in the *Meſſiah*, *chap.* 23.
Evil, as a Peſtilence after three years famine, *chap.* 24.

A POEME

Containing the κεφάλαια, or Contents of the ſeveral Chapters in the ſecond Book of SAMUEL.

1. THe Amalekite for owning *Sauls* death's ſlain, *David* laments *Saul*, and dear *Jonathan*. *An. Mundi* 2891.
2 *David* made King, the *Jabeſh* men doth bleſſe,

 For

An. Mundi

For burying *Saul*, his men he doth addreſſe,
'Gainſt *Iſh-boſheth*, the Anti-king, who buyes
Too dear his oppoſition, *Aſahel* dies.

3 *David* grows ſtronger ſtill, hath ſons twice three,
Abner revolts to *David*, *Joab*'s mad
At that, and kills him, *David* bitterly
Curſe's this *Joab*, falls extreamly ſad.

2898 4 The Anti-king is ſlain, his head they bring,
The Bringers die for't, by th'command o'th'king.

5 The tribes 'noynt *David* now again, the tower
Of *Sion*, from the Jebuſites is tane,
The halt and blinde, it ſeems, had little power,
Theirs, and the Philiſtines brags were all in vain.

2900 6 *David* brings th'Ark from *Kiriath-jearim*,
Ante Chriſtum. Dances before it, *Michal* laughs at him.
And's barren for't, *Uzzah* is ſlain, and yet
1068. He touch't but th'Ark, *David* with offerings great,
Puts it i'th'Tabernacle its proper Seat.

7 *Nathan* firſt likes, and doth anon forbid
David to build a Temple, yet his ſeed
2902 God bleſſes for his mindes ſake, for this bleſſing
Here you have *David* praying and confeſſing.

8 Here's Conqueſt upon Conqueſt ſtill, King *Toi*
Is glad to ſee him thus his foes deſtroy.

9 All that was *Sauls Mephiboſheth* hath got,
By *Davids* gift, *David* had not forgot
His father *Jonathan*, *Ziba* he commands
To ſerve *Mephiboſheth*, and to till his lands.

M. 2904. 10 At *Jericho Davids* men ſhaven ſtaid,
Ante Chriſtum. But *Hanun* for his ſhaving ſoundly paid.

11 *Joab*'s in warres, *David* at home remains,
1064. With luſt, and blood his conſcience foully ſtains.

2910. 12 The Apologue of *Nathan* makes him cry
Peccavi, ſo he's pardoned, muſt not die
Himſelf, his Baſtard muſt, *Solomon* is born,
And *Jedidiah* is call'd, *Rabba*'s forlorn.

2912. 13 *Ammon* commits a rape, on's ſiſter *Tamar*,
And now as baſely hates, as erewhile ſhame her,
His brother *Abſalom*, to quit him ſpies

A time, and kills him, for the murther flies. *An. Mundi*
14 But is revok't anon through the joynt plot
Of *Joab*, and a widow, but muſt not 2914.
For two yeares ſee the King, *Joab*'s requir'd 2918.
To bring them face to face, his corne is fir'd
For his neglect, then doth he what's deſir'd.
15 Now *Abſalom* ſteals mens hearts, raiſes a rout 2922.
Of Rebels 'gainſt his father, drives him out. *Ante Chri-*
Achitophel's curſt, and *Huſhai* may do well *ſtum.*
To go confute that great *Achitophel*. 1406.
16 Colloguing *Ziba* gets his Maſters means,
Shimei 'gainſt *David* baſely miſdemeans,
Achitophel then doth counſel *Abſalom*
T' abuſe his fathers wives, the thing is done.
17 *Achitophel* confuted dies by th' halter,
Intelligence goes to *David* how things alter.
18 *David* yet cares for graceleſſe *Abſalom*,
Bids them ſpare him, whatever doth become
O'th'reſt, but wilful *Joab* ſtrikes him home,
David doth ſore lament that deadly doom. 2925.
19 Yet now forbears, the Iſraelites reduce
Him to his Throne, the Prieſts muſt go t' induce
Judahs compliance, lame *Mephiboſheth*
Excuſ'd, yet *Ziba* ſhares with him till death.
20 *Sheba* rebels, *Amaſa* makes no good haſte
'Gainſt him, which coſts his life, *Joab* doth force
Sheba to *Abel*, where a woman caſt
His head ore th'wall, mov'd *Joab* to remorſe.
21 The *Gibeon*-dearth, by th'death of *Sauls* ſeven Sons
Is timely ſtaid, *David* interres the bones 2925.
Of *Saul* and *Jonathan*, foure times doth fight
With Philiſtines, and quel the Giants might.
22 Here's a thankſgiving for all bleſſings, and
The mighty Conqueſts God affords the land. 2929.
23 Senſe and experience *Davids* faith tranſcends,
The wicked have none ſuch, the text commends
Davids ſtout Worthies, with their number ends. 2929.
24 *David* will count his men, *Joab* diſlikes, 2927.
Of three plagues *David* muſt, and doth chooſe one, 2928.

The Peſtilence, which ſeventy thouſand ſmites
In three dayes, he repents, the plague is done.

A Logico-theological Analyſis, of the firſt Book of

Kings.

THis Book contains the increaſe of the Iſraelites under *Solomon*, and their decreaſe by the renting of the Kingdom.

I. The Increaſe of the Iſraelites under *Solomon*, where we have his

Acquiſition of both Kingdomes by the Election of his father, *chap.* 1.

The Confirmation of them unto him by the death of the turbulent, *chap.* 2. and by his godlineſſe, and wiſdom given of God, and declared in Controverſies decided, *chap.* 3.

His Adminiſtration or Government,

Proſperous, As the 1. Setling o[f] Court and Kingdome, *chap.* [...]

2. Building, both of ſacred build[-] ings, as the Temple, where w[e]

ha[ve]

have the preparing of the matter, *chap.* 5. the edification, *chap.* 6. the dedication, *chap.* 7. As alſo of prophane buildings, both private, as *Solomons* Pallace, *chap.* 8. and publick, as cities and navies, *chap.* 9. 3. Wealth and riches, which the Queen of *Sheba* wondred at, *chap.* 10.

Adverſe, by reaſon of his idolatry, *chap.* 11.

II. The Decreaſe of the Iſraelites, the Kingdom being divided into *Judah* and *Iſrael*, whoſe Kings are deſcribed by way of Parallel,

Joyntly, as we read of *Rehoboam*, *chap.* 12. and *Jeroboam*, whoſe idolatry was reproved by the Prophet, *chap.* 13, and puniſhed, *chap.* 14. there is the death of them both. In *Judah* raigned *Abia* and *Aſa*; in *Iſrael*, *Nadab* and *Baaſa*, *chap.* 15.

Severally, as we read of *Iſraels* Kings; *viz.* *Baaſa*, (his end) *Ela*, *Zimri*, *Omri* *chap.* 16. The beginning and progreſſe of *Ahab*, in his time *Elijah* prophecied, here we have his

Perſecution of *Elijah*, foretelling drought, *chap.* 17. and raine, *chap.* 18. and fleeing, and anointing another in his ſtead, *chap.* 19.

Proſperity, by two victories over *Benhadad*,

hadad, *chap.* 20. and by getting of
Naboths Vineyard, *chap.* 21.
Infelicity in the Syrian warre, *chap.* 22.

A POEME

Containing the κεφάλαια, *or Contents of the ſeveral Chapters in the firſt Book of* KINGS.

An.Mundi

2929. 1. OLd *David*'s cheriſhed by a freſh young maid,
To th'Kingdom *Adonijah* claim hath laid,
But *David* ordains *Solomon*, t' end the ſtrife,
'Tis well that *Adonijah* ſcapes with life.
2 *David* at's death put *Solomon* in minde,
2930. Of's duty to God, bids him be kinde
To ſuch, and ſuch, for *Joab*, *Shimei*;
And ſuch like, tis his minde that they ſhall die.
a *Solomon.* b *Adonijah* [a] *Sol*: reignes, condemns [b] *Adoni*: 'cauſe he would
Have *Abiſhag*, Prieſt *Abiathar*'s told
His doom, no Prieſthood any longer t'hold.
3 King *Pharaohs* daughter *Solomon* doth marry,
Makes choice of wiſdom, doth moſt ſweetly carry
The matter 'twixt two Harlots, who did ſtrive
About two children, one dead, one alive.
4 See *Solomons* Princes, Officers twice ſix,
How his large Kingdoms God with Peace doth fix,
For his Philoſophy, there was not any
2?40. To equal him, his Proverbs, Songs were many.
5 *Hiram* congratulates him, offers him wood
2932. For building, beſides that, for Workmen, food,

Many

Many for number, for experience good. *An.Mundi*
6 They build the Temple, ſee Gods promiſe to it,
With a Chronology, at what time they do it.
7 Two houſes *Solomon* builds, and for his Spouſe,
King *Pharaohs* daughter, yet another houſe, 2952.
Hiram the Tyrian, for his part, attends
The work o'th' temple, him the text commends.
8 The Temple built is conſecrated here,
Gods glory in a cloud doth now appear,
They pray and offer, feaſt, and make good chear.
9 Gods fœde with *Solomon*, the King of *Tyre*,
And he, ſend mutual preſents thrice a year. 2940.
He offers ſacrifice to *Iſraels* fear.
10 Him *Sheba*'s Queen admires, his order, ſtate, 2957.
Gold, Targets, Servants, calls him fortunate.
11 His Wives and Concubines in his old age,
Drew him to idols, which doth God inrage. 2960.
Rezon and *Jeroboam* are Gods rods,
To puniſh him, for owning other gods,
12 Ten tribes revolt, at th'words of *Rehoboam*,
And give themſelves to th' Traitor *Jeroboam*. 2970.
His taking young mens counſel coſt ſo dear,
Nor may he ſeek his loſſes to repair.
13 Th'Uſurpers hand here withers, God ſends one 2971.
To damn his Altar, and ſo to be gone,
But he inſnar'd by a falſe Prophet, ſtays,
Eats, is devour'd, God hates th'Uſurpers wayes.
14 Th' Uſurpers wife, diſguiſ'd, would know the fate 2972.
Of her ſick ſonne, the Prophet doth relate
What was to her whole houſe predeſtinate:
Th'Uſurpers death, and *Rehoboams* read, 2986.
And who in either Kingdome did ſucceed.
15 *Abijams* wicked reigne in *Judah*, next 2974.
Good *Aſa* doth ſucceed him, in the text,
And him *Jehoſhaphat*, in *Iſrael* reignes
Nadab, who like his father miſdemeans, 2987.
Till *Baaſha* kills him, and the Kingdom gaines.
16 But *Jehu* curſes *Baaſha* from the Lord, 3013.
Zimri rebels, kills *Elah* with the ſword, 3020.

Jericho's

An. Mundi	
	Jericho's rebuilder findes true *Joſhua*'s word.
3035.	17 *Elijah* threatens drought and famine ſore,
	Begs of a widow, multiplies her ſtore,
	Revives her ſon whom he had fed before.
	18 *Elijah*'s ſent to *Ahab*, whom he chides,
3040.	Outvies *Baals* Prophets, and their rites derides,
	Commands them all to be in preſence ſlain,
	And from the Lord obtains a plenteous raine.
3041.	19 But *Jezebel* threatens, ſhe'l have blood for blood.
	He flees at this, the Angel brings him food,
	Eliſha, Jehu, Hazael he ordains,
	Eliſha'l needs go with him, he reſtraines.
3042.	20 *Samariah*'s ſiedge is raiſ'd, twice *Benhadad*
	With his proud Syrians falls, extreamly ſad
	They couch to *Ahab*, *Ahab* lets them go,
	Hereby preſaging his own overthrow.
3045.	21 *Naboth* denies his Vineyard, *Ahabs* wife
	For this doth with a Faſt betray his life,
	He dead, *Ahab* doth of his Vineyard ſeizin take,
	Elijah threatens plagues for *Naboth*'s ſake.
	22 *Jehoſhaphat*, and *Ahab* go together
	To *Ramoth-Gilead*, now the Querie's whether
	They ſhall prevail, foure hundreth Prophets ſay
	They ſhall, only *Michaiah* tells them nay,
	They finde it ſo, *Ahab* is ſlain that day,
3046.	The other dies, their Sons their Scepters ſway.

A

A Logico-theological Analyſis, of the ſecond Book of

Kings.

THis book contains the increaſe and decreaſe of the Kingdomes of *Iſrael* and *Judah*.

I. The Increaſe of theſe two Kingdomes, and that both ſeverally and joyntly.

Severally, as

Iſrael was advanced and increaſed under divers Kings,

Viz. { *Ahaziah*; ſee his life and acts, *chap.* 1. the taking up of *Elijah*, that had foretold his end, *chap.* 2.

Jehoram; his fortune is magnified by his warres, and by his contemporary *Eliſha*, whoſe miracles were wrought, both for the Iſraelites, *chap.* 3. and 4. and for the Gentile *Naaman*, *chap.* 5. whoſe prophecies ſpake of the ceaſing of famine, whereof the cauſe and occaſion was a ſiedge, *chap.* 6. ſee the event of it, *chap.* 7. and

7. and of the coming of an after-famine for ſeven years, *chap.* 8.
Jehu; ſee his Election, *chap.* 9. Adminiſtration and Death, *chap.* 10.

Judah was advanced by *Jehoaſh*, whoſe Inauguration read, *chap.* 11. Deſcription, *chap.* 12.

Joyntly, as two Kings of *Iſrael* are ſpoken of together, *viz.* *Jehoahaz* and *Joaſh*, *chap.* 13. then of either Kingdome one, as *Amaziah* King of *Judah*, and *Jeroboam* King of *Iſrael*, *chap.* 14. then afterwards they are put more confuſedly and mixtly,

As
- *Azariah* or *Uzziah* King of *Judah*.
- *Azariah*, or *Zachariah*.
- *Shallum*. — Kings of *Iſrael*, *chap.* 15.
- *Menahem*. — Kings of *Iſrael*, *chap.* 15.
- *Pekahiah*. — Kings of *Iſrael*, *chap.* 15.
- *Pekah*. — Kings of *Iſrael*, *chap.* 15.
- *Jotham* King of *Judah*, whoſe Succeſſour was *Ahaz*; ſee his linage, acts, death, *chap.* 16.

II. The decreaſe of the Kingdome of *Iſrael* in *Samaria*, under King *Hoſhea*, captived by the Aſſyrians, *chap.* 17.
Judah, whereof ſee the Decreaſe, Reparation and Subverſion.

Decreaſe

Decreaſe under { A good King, *viz. Hezekiah*; ſee his warre with the Aſſyrians begun and ended, *chap.* 19. his ſickneſſe, *chap.* 20.
A very bad King, *viz. Manaſſeh*, and *Amon* his ſonne, *chap.* 21. }

Reparation by *Joſiah*, who reſtored the Temple, *chap.* 22. and reformed Religion, *chap.* 23.

Subverſion { Attempted, in *Jehojakims*, *Iechoniahs* and *Zedekiahs* times, *chap.* 24.
Perfected under the ſame *Zedekiah*, by the Chaldeans and Babylonians, *chap.* 25. }

A POEME.

Containing the κεφάλαια, or Contents of the ſeveral Chapters in the ſecond Book of KINGS.

1. SIck *Ahaziah Beelzebub* inquires, | *An. Mundi*
Two Captains with their troops *Elijah* fires, | 3048.
The third obtains the favour he deſires.

2 *Jordan* twice parts, *Elijah* mounts the sky, | 3049.
Waters are heal'd, fourty two children die,

For

An. Mundi	
	For mocking of *Eliſha* fooliſhly.
	3 *Jehorams* reigne, *Meſha*'s conſpiracy,
	Eliſha water gets, and victory.
3050.	*Moab* thinks water blood, and *Moabs* King
	His ſon and heire doth for an offering bring.
3052.	4 The widows oile's increaſ'd, *Eliſha* gives
	The Shunamite a Son, him dead revives.
	Heales deadly pottage, and 'mongſt other deeds
	With twenty loaves an hundreth men he feeds.
	5 The leper *Naaman* cur'd would gratifie
3051.	*Eliſha*, he his preſents doth deny,
	Gehazi gets them with a leproſie.
3052.	6 Here iron ſwims, the King of *Syria*'s minde
9053.	*Eliſha* knows, he makes the Syrians blinde,
	And ſee again, he'l have them fed, not ſmitten,
	Samaria is with famine hunger-bitten.
	7 But plenty's next, ſo ſaith the Man of God:
	The unbeleeving Prince to death is trod.
	8 The Shunamites land's reſtor'd, *Hazael* ſucceeds
3054.	*Benhadad*, *Jehoram*'s wicked reigne and deeds.
3058.	9 *Jehoram* dies by *Jehu*'s hand and power,
	In *Naboth*'s field, *Jezebel* the dogs devoure.
3060.	10 The ſeventy ſons of *Ahab Jehu* ſlayes,
	With *Baals* Worſhippers, yet all his dayes
	Tracks *Jeroboam* in his ſin, he dies,
	His ſon *Jeoahaz* his place ſupplies.
	11 *Joaſh* in *Judah* 'ſcapes, his Grandame reignes,
3065.	She cryes out treaſon, but dies for her pains.
3084.	12 *Jehoiada*, all his dayes, kept *Joaſh* right,
	After his death he's worſe, his ſervants fight,
	Kill him, the throne is *Amaziah*'s right.
	13 *Jehoahaz* reigns in *Iſr'el* badly, dies
3107.	*Joaſh* ſucceeds, *Eliſha's* obſequies;
	Three ſtrokes o'th'ground portend three victories.
3116.	14 King *Amaziahs* reigne in *Judah*'s good,
	He kills the men that ſhed his fathers blood:
	He dies at laſt by a Conſpiracy,
	Then t'*Azariah* falls the Majeſty.
3190.	15 He reignes too very well, ſave for one thing,

For

For which he 'came a leper, *Jotham*'s King — *An.Mundi*
In *Judah*, but in *Iſr'el Zachary*,
He was the fourth of *Jehu*'s Progeny,
That reign'd, then fell there competitions ſtore,
Each follower killing him that was before.
16 *Ahaz*, bad King of *Judah*, doth convert — 3210.
The brazen altar to's own uſe, ſubvert
The Temple, at the laſt, when he is dead,
Good *Hezekiah* comes up in his ſtead.
17 *Hoſhea*'s wicked reign in *Iſrael*, he — 3230.
Saw the Samaritan Captivity,
And ſtranger People planted in that Seat,
Whoſe mixt Religion made them Lions-meat.
18 Good *Hezekiah*'s reigne doth take away
Idolatry, and proſpers, in his day — 3226.
Samaria's carried captive, as before,
Into *Aſſyria*, to return no more.
The King of *Aſhur* threatens this good King,
Whereof his ſervants heavy tidings bring.
19 The good King mournes, calls * *Iſai*: that he may — * *Iſaiah.*
Pray for them. Proud *Senacherib* doth ſay
Blaſphemous things, the good King prayes again, — 3238.
Whence th'Angel ſpoils the Camp, *Senacherib*'s ſlaine.
20 The good King's warn'd of's death, but by his Prayer — 3239.
Gets fifteen years, *Manaſſeh* is his heire. — 3252.
21 Wicked *Manaſſeh*, bad in th'high'ſt degree,
Yet his Son *Ammon* is as bad as he,
Slain in's own houſe by his own family.
22 *Joſiah*'s reigne is good, *Huldah* foreſees, — 3329.
Hieruſalems fall, and her calamities.
23 *Joſiah* makes the book o'th'law be read, — 3342.
Covenants with God, idols are baniſhed,
Shallum ſucceeds, and then *Jehojakim*,
Both of them wicked Kings, neither like him.
24 *Jehojakim* rebels, and thereupon — 3350.
Is carri'd captive into *Babylon*,
And next to him *Jehojachin* his ſon,

An. Mundi 3353.

King *Zedekiah*· day is coming on.
25 And now it's come, *Jeruſalem* is tane,
The King is blinded, and his Sons are ſlain,
The King of *Babel*, after divers yeares,
Himſelf to *Jechoniah* kindly bears.

A Logico-theological Analyſis, of the firſt Book of Chron.

THis book contains the beginning of the Kingdome of *Iſrael*, both in reſpect of Genealogy and Monarchy.

I. Of Genealogy, and that is either general from *Adam* to *Joſeph*, chap.1. or particular, of the people of *Iſrael*, by the tribes

Of
- *Judah*, whoſe Poſterity was either private men, *chap*. 2. or Kings of *Judah*, *chap*. 3.
- *Simeon*, *chap*. 4.
- *Reuben*, *Gad*, & half-*Manaſſeh*, *ch*.5.
- *Levi*, *chap*.6.
- *Iſſachar*, *Naphtali*, *Manaſſeh*, *Ephraim*, *Benjamin*. See his Poſterity, *chap*. 7. and Princes, *chap*.8.

II. Of

II. Of Monarchy, *viz.* the Monarchy of *Saul.* See his Anceſtors and Poſterity, *chap.* 9. his deſtruction, *chap.* 10.

David, and that both

In the beginning of his Kingdom, where we have his obtaining of the Kingdom, by the help of Captains, *chap.* 11. and Souldiers, *chap.* 12. and his bringing home of the Arke, *chap.* 13.

In the increaſe of his Kingdom; through his

Friends
- Abroad, as *Hiram.*
- At home, as his wives and children.

Enemies overcome, *viz.* the Philiſtines, *chap.* 14.

In the Adminiſtration of his Kingdome; and that either

Eccleſiaſtical, in reſpect of Tabernacle and Temple, as placing of the Arke in the Tabernacle, *chap.* 15. ordaining Miniſters for the Tabernacle, *chap.* 16. his purpoſe to build a Temple, which yet was prevented, *ch.*17.

Politick, both in reſpect of

Warre, and ſo he governed partly well and rightly, as in his victories againſt *Philiſtia*, *Moab*, *Zobah*, *chap.*18. The *Ammonites*; where we

we have Warlike Preparations, *chap.*19. And the Concluſion of the warre, by the death of three Giants, *chap.* 20. partly untowardly, *viz.*in numbering the people,which was puniſhed with the peſtilence, *chap.* 21.

Peace, in reſpect both of

Church; where we have the matter and workmen for building of a Temple, *chap.* 22. the Levites and Miniſters, their families, *chap.* 23. and orders, for ſome were Miniſters of the Prieſts, *chap.* 24. Singers, *chap.* 25. Porters *chap.* 26.

Common-wealth, as

The ſetling of the Military, popular, domeſtical eſtate, *chap.* 27.

The appointing of *Solomon* for his heir. See his Perſon and Office, *chap.* 28. and how he is confirmed by his father exhorting him, and the people praying and conſenting, *chap.* 29.

A

A POEME

Containing the κεφάλαια, or Contents of the ſeveral Chapters in the firſt Book of

CHRONICLES.

1. HEre's *Adams* line to *Noah*, *Japhets* ſeed
With *Hams*, and who to *Abraham Sem* ſucceed,
Of *Iſhmael* and *Keturah*, who proceed. *An. Mundi 3523.*
2 The ſons of *Iſr'el*, *Judah*, *Jeſſe* ſee,
Calebs, *Jerahmeels*, *Hezrons* Progeny.
3 The ſons of *David* down to *Zedekiah*,
With all the Succeſſours of *Jechoniah*.
4 *Jud'*, *Aſher*, *Shelahs* lines are here repeated,
Jabez, his Prayer, and how *Simeon*'s ſeated.
5 Here's *Reubens* line to the Captivity,
Their habitation, and their victory
Over the Hagarites, their enemy.
6 Here *Levi*'s line downward as farre doth paſſe,
Aarons both charge, and line, t' *Ahimaaz*.
7 Of *Iſſachar* and *Benjamin*, the ſeed
Who *Manaſſ'*, *Ephraim*, *Naphtali* ſucceed.
8 The chiefeſt men of *Benjamin* are told,
The ſtock of *Saul* and *Jonathan*, inroll'd.
9 And here again, ſee at what point do riſe
Iſrael, and *Judahs* genealogies.
10 *Saul* and's ſon fall, (the Philiſtines are glad)
But they 're interr'd by *Jabeſh-Gilead*.

An. Mundi

11 *David* in *Hebron* is created King,
Of that, and his ſtout men, the text doth ſing.
12 At *Zicklag*, and at *Hebron*, Armies came
To do their ſervice in King *Davids* name.
13 He fetches th'Ark from *Kiriath-jearim*,
Uzzah would hold it ſteddy, God kills him:
At *Obed-edoms* houſe the Ark doth reſt
Three Moneths, and for its ſake all th'houſe is bleſt.
14 See *Hirams* love, *Davids* felicities,
In children, people, wives and victories.
15 A place is made for th' Ark, 'tis fetcht, the King
Dances, and *Michal* ſcoffes him for this thing:
16 But he ſings praiſes, ſacrifices, joyes,
And officers, t'attend the Ark, imployes.
17 *David* muſt build no houſe to God, yet he
Is bleſt for his good minde, with's Progeny,
He prayes, and thanks the ſacred Majeſty.
18 The Philiſtines and Moabites he ſpoiles,
And *Hadarezer* with the Syrians foiles.
19 *Hanun*, and th' Ammonites, he makes repent
For ſhaving of the Meſſengers he ſent.
20 *Rabbah* he ſpoils, and tortures by his might,
Three Philiſtine-Giants overcomes in fight.
21 *Joab* muſt count the People, he denies,
David prevails, anon he doth adviſe,
Repents, the plague is ſtaid by ſacrifice,
It was the devil that mov'd this enterpriſe.
22 *David*, before his death, prepareth all
Materials for the Temple, and withall,
Gives order that it be magnifical.
23 *David* now old, makes *Solomon* the King,
Orders the Levites for their miniſtring.
24 The Prieſts and Levites orders: Come and ſee
Their number, offices and Progeny.
25 The Singers count, and office, they're no more
Then foure and twenty orders, as before,
The Prieſts and Levites, t'muſt not be forgot,
That Levites, Singers, Prieſts, were rank'd by lot.
26 The Porters are divided by lot too,

Each

Each one well knows his gate, and what to do.
27 Twelve Captains muſt each moneth attend the King,
Of the tribes Princes here's the reckoning.
28 *David* bids *Solomon* (laſtly) feare the Lord,
And build Gods houſe, for which he doth afford
Paternes to build it right, after his word.
29 He makes the Princes offer freely to it,
Prayes, and gives thanks to God to ſee them do it,
And crown's his Son, while he yet lives to know it.

A Logico-theological Analyſis, of the ſecond Book of

Chron.

THis book contains the increaſe of the Kingdom of *Iſrael* under *Solomon*, and the many changes and ſhakings of it afterward.

I. The Increaſe of it under *Solomon*. See

His { Vertues and wiſdom, *chap* 1.
Buildings { Sacred. See 1. The Preparation made for them of materials, *ch*.2. 2. The building, both of the Temple, *chap*. 3.

 Sundry

Sundry veſſels, *ch.* 4
the Ark, *chap.* 5.
3. The Dedication of them by his Prayers, *chap.* 6. by ſacrifices offered and accepted, *ch.* 7.
Prophane, *chap.* 8.
Riches, glory and death, *chap.* 9.

II. The many changes and ſhakings of it, with as many Reparations of it: for it was

1. Shaken by the ſins of *Rehoboam.* See
His
- Troubleſome inſtalment, with the loſſe of ten tribes, *chap.* 10.
- Acts, *chap.* 11.
- Fortune and death, *chap.* 12.
- Succeſſour *Abijah, chap.* 13.

Repaired by *Aſa.* See his good acts, both in Common-wealth and Church, *chap.* 14. *and* 15. his erroneous acts, *chap.* 16. and by *Jehoſaphat.* See his inſtalment, *chap.* 17. His acts, both military, *chap.* 18. and Eccleſiaſtical, *chap.* 19. His fortune and death, *chap.* 20.

2. Shaken again
By
- *Jorams* fratricide and idolatry, *chap.* 21,
- *Ahaziah* his Son, *chap.* 22.

Repaired by *Joaſh.* See his Election, *chap.* 23. his acts and death, *ch.* 24.

3. Shaken

3. Shaken again by the hypocrites, *Amaziah, chap.* 25. and *Uzziah, chap.*26.
Repaired by *Jotham, chap.* 27.
4. Shaken again by *Ahaz, chap.* 28.
Repaired by *Hezekiah.* See
His { Reformation of Religion, *chap.*29. / Obſerving of the Paſſeover, *ch.* 30. / Reſtitution of the Miniſtery, *ch.*31. }

A POEME

Containing the κεφάλαια, *or Contents of the ſeveral Chapters in the ſecond Book of* CHRONICLES.

An Mundi 2931.

1. King *Solomon* offers, makes a good Election
Of wiſdom, whence he gains the Lords affection,
Of wealth, and ſtrength, he's bleſt with the Perfection.
2 Doth many Workmen 'bout Gods houſe imploy,
Sends to King *Hiram*, hath returnes of joy.
3 The Temples ornaments, place, time and meaſure,
The Cherubims, Vail, Pillars, read at leaſure.
4 The Brazen Altar, Molten Sea behold,
The Lavers, Tables, Candleſticks of gold.
5 The Ark is brought to th'oracle, a cloud
Doth fill the place, the Chorus ſings aloud;
6 The King doth bleſſe his God, and conſecrate
By prayer, th' houſe to prayer deſtinate.

7 The

An. Mundi

7 The Lord accepts this Royal Conſecration,
By a cleare ſigne, the King brings an oblation.
8 Read of his buildings, of his offerings here,
Which he did offer God from yeare to yeare.
9 The Queen of *Sheba* comes, and doth admire
His wiſdom, riches, then doth back retire,
The King for all this doth at laſt expire.
10 Now *Rehoboam* King had *Iſrael* choſe,
But *Jeroboam* came to interpoſe
A Suit, which being ſomewhat harſhly taken,
The new King of ten tribes is quite forſaken.
11 By armes he would reduce them, but may not,
Shemajah doth forbid him, nothing's got
'Gainſt Gods decree, and further you may read
In this place, of his wives and of his ſeed.
12 This *Rehoboam*, for forſaking God
Is puniſhed *by Shiſhak*, Gods ſharp rod;
2971. But at *Shemajahs* preaching he repents,
And ſo deſtruction, though not ſpoile, prevents,
At laſt he dies, amidſt his diſcontents.
2988. 13 His Son *Abijah* doth maintain the fight,
'Gainſt *Jeroboam*, and put him to flight,
His numerous off-ſpring grows up with his might.
2990. 14 *Aſah* ſucceeds him, pulls the idols down,
In Halcion dayes he fortifies his Crown,
By Prayer againſt *Zera* winnes renown.
15 *Aſah* with God a ſolemn fœde doth make,
Puts down his mother for her idols ſake.
16 By Syrians art, he *Baaſha* doth prevent
From building *Ramah*, but anon is ſhent
For ſeeking to Phyſicians, ere the Lord,
And dies, as *Hanani* had ſaid the word.
3033. 17 *Jehoſaphat* reignes well and proſperouſly,
Sends Levites to teach *Judah* Piety.
18 'Gainſt *Ramoth-Gilead*, he with *Ahab* goes,
Seduced *Ahab* there his life doth loſe.
19 Reprov'd by *Jehu*, he doth give command
To th' Levites, Prieſts, and Judges of the land,
T' attend their places well at any hand.

20 Pro-

20 Proclaimes a Faſt, prayes, and his foes he foiles, *An.Mundi*
The people praiſing God return with ſpoiles.
21 *Jehoram* doth ſucceed him in the blood
Of 's brethren, marries into *Ahabs* brood, 3055.
Dying *Elijah* leaves his Curſe behinde,
In writing, he the truth thereof doth finde.
22 Bad *Ahaziah* reignes, he goes to ſee
Sick *Joram, Iſrael's* King, too ominouſly, 3062.
For *Jehu* kill'd him, then the royal ſeed
His mother ſlew, a black and horrid deed,
Joaſh alone eſcap'd, as God decreed.
23 *Jehojada* the Prieſt makes *Joaſh* King,
Kills *Athaliah*, doth Gods worſhip bring 3069.
To a good ſtate, for joy the people ſing.
24 While the Prieſt liv'd, *Joaſh* rul'd very well,
Repair'd the Temple, but at laſt he fell
By *Zabad* and *Jehozabad*, for he
Was guilty of the death of *Zacharie*.
25 King *Amaziah* reigns, and kills the men
That kill'd his father, hires an army then 3108.
Of Iſraelites 'gainſt *Edom*, but God choſe
Rather then uſe them, he his coyne ſhould loſe.
26 *Vzziah* reigns, is proud, the Prieſt he playes,
And ſo becomes a leper, while his dayes 3138.
Are done, *Jotham* his ſon the Scepter ſwayes,
27 Reignes well, and proſpers, *Ammon* doth ſubdue, 3190.
To *Ahaz*, after him the Kingdome's due. 3206.
28 Bad *Ahaz* ſuffers by the Syrians power,
Grows more and more idolatrous each houre,
Till death doth cut him down as 'twere a flower.
29 But *Hezekiah* reignes in a good way, 3222.
The houſe of God is purged in his day.
30 A Paſſeover h' ordains, for fourteen dayes,
'Tis ſolemniz'd with feaſting, and with praiſe.
31 He but commands, and all men do obey,
They baniſh idols, and tithes freely pay.
32 *Senacherib* invades *Judah*, his great pride
Had the repulſe, he went home, and there di'd.
Good *Hezekiah*'s ſick, and well again,

Dies,

An. Mundi Dies, and his ſon *Manaſſeh* comes to reign.
3251. 33 Wicked *Manaſſeh's* captiv'd, but he prayes,
And is reſtor'd, *Ammon* walks in his wayes,
And by th'hands of's own ſervants ends his dayes.
3309. 34 *Joſiah's* reign is good, idols are fled,
Gods houſe repair'd, he makes the law be read,
Renews a fœde with God, *Huldah* foreſees
The ſinful nations future miſeries.
35 *Joſiah* keeps the Paſch, the Egyptian King
Kills him, all *Judah* lamentations ſing.
3340. 36 *Jehoahaz* depoſ'd to *Egypt* s gone,
3341. A Captive, other three to *Babylon*.
3351. King *Zedekiah* is the laſt of them,
3352. With whom was ruin'd faire *Jeruſalem*,
3360. Till *Cyrus* got th'Imperial Diademe.

A Logico-theological Analyſis, of the Book of

Ezra.

THe Book of *Ezra* contains the return of the People from *Babylon*, and the cauſes thereof

Efficient, both inſtrumental, as *Cyrus* who made the Proclamation, *chap.* 1. and

and principal, as *Zorobabel*, who led the people out of *Babylon*, *chap*.2.

Final, which was the reſtoring of Church and Common-wealth, *chap*. 3. whereof there were divers impediments

Objected by { The Samaritanes, *ch*. 4. The Governour of the Countrey, *chap*. 5.

Removed by *Darius*, who renewed the Edict of *Cyrus*, *chap*. 6. and by *Ezra*. See

His { Travel to *Judea*, inſtituted by what Author, *chap*. 7. undertaken with what companions, *chap*. 8. Reformation of unlawful marriage, whereof there is a deſcription, *chap*. 9. and abolition by divorce, *chap*. 10.

A POEME

Containing the κεφάλαια, or Contents of the ſeveral Chapters in the Book of

EZRA.

1. CYrus ſtirr'd up by God, doth leave proclaim, — *An.Mundi* 3431.
To all that would for th'honour of Gods name, Go

An. Mundi

Go rebuild *Juries* Temple, doth reſtore
The veſſels tane away from thence before.
2 The number, names and tribes of them that went,
And what to God they for this grace preſent.
3 The Altar's rear'd, the Temples ground-work laid,
Mixt noiſe of joy, and teares confuſion made.
4 But here's a ſtop, ſome faithleſſe men combine
To get a Pattent, t'hinder this deſigne,
And do prevail, ſo that the work doth ceaſe,
Until *Darius* bids them work in peace.
5 Then *Haggai, Zachary*, and other men
3446. Of God, provoke to work again, and then
The work goes on apace, though ſome would ſtill
Oppoſe it, but they cannot get their will.
3450. 6 *Darius* doth advance the building ſo,
That now 'tis finiſh'd, dedicated too,
With ſacrifice, they worſhip in it, take
The Sacrament o'th'Paſch, for the Lords ſake.
3510. 7 *Ezra* to *Jury* goes, with warrant from
King *Artaxe.xes*, whither when he come,
He bleſſes God that thus had brought him home.
8 *Ezra*'s companions ſee, he doth demand
Iddo for Temple-Prieſts, and then command.
A Faſt, and truſts the treaſures i'th'Prieſts hand.
9 For their affinity with ſtrangers, he
Mournes, prayes, confeſſes to the God on high.
10 The People, at his words, do much deplore
Their marriages, promiſ'd t'offend no more,
And ſo divorc'd the wives they had before.

A

A Logico-theological Analyſis, of the Book of

Nehem.

THe Book of *Nehemiah* ſpeaks of *Jeruſalem* now reſtored,in reſpect of

I. Reparation of Buildings.

Undertaken, by what Authour, *chap.* 1. with what preparation and help, *chap.* 2.

Begun, *chap.* 3.

Hindred by external impediments, *ch.* 4. and internal, *chap.* 5.

Perfected, *chap.* 6.

II. Reſtauration and Reformation, both

Politick, in reſpect of
- The City-watches.
- The poll or number of the People.
- The Tribute *chap.* 7.

Eclesiaſtical, in reſpect of
- Two Feaſts. See their deſcription, *chap.* 8.
- Publick pennance, *ch.* 9, 10.

Mixt, *chap.* 11, 12.

III. The relapſe of ſome wicked men in the abſence of *Nehemiah*. A

A Poeme

Containing the κεφάλαια, or Contents of the ſeveral Chapters in the Book of

NEHEMIAH.

An. Mundi

1. HAnani's ſad newes makes *Nehemiah* faſt,
And mourn, and pray, 'cauſe *Salem* now lies waſte.
2 King *Artaxerxes* ſpies it, as he takes
His Cup, and therefore a Commiſſion makes
To him to go, and by all means redreſſe
His dear beloved *Salems* deep diſtreſſe.
3 The names and orders of the perſons all
That under *Nehemiah* built the wall.
4 While th'enemies ſcoffe, he prayes, they all do ſtand
With ſword i'th one, trowel i'th'other hand.
5 Of morgage, bondage, debt, the Jewes complain,
But he their mutual preſſures doth reſtrain.
6 *Sanb llat* would affright him with pretence,
His own increaſe the feares, intelligence
They hold in private with the foe, but he
Goes on, concludes the building perfectly.
7 To *Hanani* and faithful *Hananiah*
The charge of all is left by *Nehemiah*,
Who here reports the Genealogy,
Of all that came up from Captivity.
8 They read, and hear the law of God, they weep,
Are comforted, the Feaſts of Boothes they keep.
9 A ſolemn Faſt, here they confeſſe and pray;

For

For God, againſt themſelves they freely ſay. | *An.Mundi*
10 A Covenant they make, their names are here | 3528.
That ſeal'd it, and the points contained there.
11 The Rulers, Voluntiers, and thoſe by lot
That dwelt in *Salem*, are not here forgot.
12 The Prieſts and Levites order, how the wall
Was dedicated to the God of all.
13 Upon the reading of the bleſſed law; | 3539.
The People from the ſtrangers do withdraw.

A Logico-theological Analyſis, of the Book of

Eſther.

THe Book of *Eſther*, contains the Hiſtory of the deliverance of the Jewes from an imminent danger. Hereof ſee

1. The efficient cauſe, which was *Eſther* her ſelf; of her advancement, See the occaſion, *chap.* 1. and manner, *chap.* 2.
2. The manner, where of this Tragicomedy you have the
   - πρότασις, or beginning, which was *Hamans* hate againſt the Jewes, *chap.* 3.
   - Ἐπίτασις, or buſie part, either

 General,

An. Mundi

General, as the mourning of all the Jewes, *chap.* 4.
Special, the danger of *Mordecai*, *chap.* 5.
Καταστροφὴ, or Concluſion, by
The Advancement of *Mordecai*, *chap.* 6.
The deſtruction of their enemies, as *Hamans* hanging, *chap.* 7. the ſlaughter of all the reſt obtained, *chap.* 8. and executed, *chap.* 9.
3. The Epilogue, the confirmed tranquillity of the Jewes, *chap.* 10.

A POEME

Containing the κεφάλαια, *or Contents of the ſeveral Chapters in the Book of* ESTHER.

An. Mundi

3376. 1 *Aſſuerus* feaſt, Queen *Vaſhti* will not come,
She is divorced, 'tis the wiſe mens doom,
That every husband ſhall bear rule at home.
2 *Aſſuerus* half forethinks, but thus 't muſt be,
Another Queen he muſt have, *Eſther*'s ſhe.
3380. 3 *Haman* 'cauſe *Mordecai* doth his knee refuſe,
Would for revenge go ruine all the Jews.
4 *Mordecai*, and the condemned Jewes lament,
The ſentence for their death, *Eſther*'s content

To

To beg their pardon, faſts before ſhe went. An. Mundi
5 Coming, the golden Scepter 'lures her, ſhe
Invites t' a Feaſt *Haman*, with's Majeſty,
Haman provides a rope for *Mordecai*.
6 The Chronicles bring *Mordecai* to th' Kings mind
He bids go honour him, *Haman* muſt finde 3390.
A way to do it, which makes *Hamans* wife
Think, that anon 't will haply coſt his life,
But he conceales his grief, and goes his way
To th'dinner *Eſther* had prepar'd that day.
7 Ask *Eſther*, ſaid the King, the half o'th'land,
Thou'ſt have it, No, ſhe only doth demand
Pardon for th' Jews, condemn'd through *Hamans* lie
The Jewes are pardon'd, *Haman* muſt now die,
Upon the Gallowes made for *Mordecai*.
8 But *Mordecai*'s in honour, hath the ring
That *Haman* had. *Eſther* intreats the King,
To revoke *Hamans* Writts, he grants this thing;
9 And ſo the Jewes, when they ſhould come to die,
They kill their foes, *Hamans* poſterity
Is hang'd, and leſt this thing ſhould be forgot,
They keep the Feaſt of *Purim*, that is lot.
14 *Aſſuerus* greatneſſe doth conclude this text,
And how to him great *Mordecai* is next.

A Logico-theological Analyſis, of the Book of

Job.

THe Book of *Job* conſiſts of three parts, *viz*.

1. A Prologue.
2. A Dialogue.

Of Diſputers, where there are divers Acts, and divers Scenes. The firſt from *chap.* 1. *to chap.* 8. the ſecond from *chap.* 8. *to chap.* 11. the third from *chap.* 11. *to chap.* 15. the fourth from *chap.* 15. *to chap.* 22. the fifth from *chap.* 22. *to chap.* 31.

Of Moderators,

As { *Elihu*, from *chap.* 32. *to chap* 36.
God, from *chap.* 36. *to chap.* 41. }

3. An Epilogue or Cataſtrophe, *chap.* 42.

A POEME

Containing the κεφάλαια, or Contents of the ſeveral Chapters in the Book of

JOB.

1. RIch *Job*, now poor, yet bleſſes God for all,
 And humbly at Gods feet, on's face doth (fall
An Mundi 2 Satan doth vex him, his wives counſel's bad,
 His friends with his diſtreſſe are ſtricken ſad.
3 He curſes now his Birth day, would faine die,
 And ſo eſcape preſent extremity.
4. *Eliphaz* reproves, tells him, Almighty God
 Not on the good, but wicked layes his rod.

5 The

An. Mundi

5 The end o'th'wicked's bad, God ſends affliction,
But bleſſed is the end of his correction.
6 *Job* 'plaines not without cauſe, dead would he be,
He blames his friends for want of charity.
7 Excuſes his deſire of death, complaines
Of Gods great ſtrictneſſe, and his own great paines.
8 *Bildad* maintaines God, from Antiquity
He proves the ruine of hypocriſie.
9 God's juſt, ſaith *Job*, with him contend who can?
Afflictions condemn not the godly man.
10 Here *Job* expoſtulates with God on high,
Would die, but craves ſome eaſe before he die.
11 *Zophar* condemnes *Jobs* ſelf-juſtification,
And of Gods wiſdom makes a full narration.
12 *Job* ſtands it out with's friends, yet the ſame ſenſe
With them he hath of Gods Omnipotence.
13 *Jobs* freinds are partial, *Job* his faith doth ſhow,
Faine would his ſins, and Gods intention know.
14 *Job* intreats favour by lifes brevity,
Negation of life loſt, death's certainty.
15 *Eliphaz* reproves *Jobs* ſtanding on his toes,
The wicked mans unreſt he doth diſcloſe.
16 *Job* checks his ruthleſſe friends, ſhews his ſad caſe,
Maintains his innocency face to face.
17 Appeales to God, th'harſh dealing of ſome fooles
May 'ſtoniſh, not diſcourage righteous ſoules.
18 Preſumption and impatience, *Bildad* layes
To *Jobs* charge, then the bad mans woes diſplayes.
19 *Jobs* ſorrows feed the cruelty of's friends,
He pitty craves, himſelf to Chriſt commends.
20 *Zophar* layes forth the portion, and the ſtate
Of wicked perſons, whom Gods ſoul doth hate.
21 Nay but ſometimes they proſper, *Job* contends
The good and bad differ not in their ends.
22 Mans goodneſſe helps not God, ſaith *Eliphaz*,
And many charges againſt *Job* doth paſſe.
23 *Job* would faine deal with God, he truſts on's love,
Still his own innocence he doth approve,
Shewes that divine decrees none can remove.

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24 Sin may go ſcotfree for a time, at laſt
The ſleeping vengeance wakes, and comes on faſt.
25 *Bildad* in ſhort doth this Poſition clear,
That no man in Gods ſight doth juſt appear.
26 *Bildad* to *Job* ſeems too uncharitable,
Tis granted that Gods power's inveſtigable.
27 *Job* ſtill proteſts his own ſincerity,
Denies that hope attends hypocriſie.
28 A common knowledge of things natural
There is in men, but wiſdome's above all.
29 The thought of former glory doth but double
Jobs inward ſorrows, in this day of trouble.
30 See a ſtrange change in *Job*, for weale and fame
There's nothing now but miſery and ſhame.
31 In ſeveral diſtinct caſes, *Job* makes ſeen
His own integrity, what he hath been.
32 Young *Elihu*'s angry, both with *Job* and's friends:
And though but young, yet he his verdict ſpends.
33 Holds argument with *Job* for God, and ſayes
God ought not to give man account of's wayes.
34 *Elihu* checks *Job*, as calling God unjuſt,
Th' Omnipotent cannot be ſo, man muſt
Humble before Gods footſtool, in the duſt.
35 Compare with God? 'tis odious, people cry
In vain, for want of faith in miſery.
36 Gods Juſtice, and his works *Elihu*'s confeſſing,
Tells *Job* his ſins do hinder God from bleſſing.
37 Gods mighty works do man to feare him binde,
The depth of his great wiſdom none can finde:
38 God challenging *Job* to anſwer, doth deſcry
His ignorance, and imbecillity.
39 About the Goats, Hindes, Aſſes, Peacocks, Horſe,
God argues *Job* quite down to move remorſe.
40 It is obtain'd, for *Job* falls humbly down,
And to Gods attributes gives all renown,
Great *Behemoth* his other works doth crown.
41 So doth the *Leviathan*, that Sea-wonder,
Shew Gods great power, who only keeps him under.
42 *Job* humbles, God doth moderate on his ſide,

Againſt

Againſt his friends, and having thus been try'd,
God multiplies him greatly, till he di'd.

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A Logico-theological Analyſis, of the Book of

Pſalmes.

Pſalms are either
- Simple, and those either
  - Didiſcalical, or Doctrinal.
  - Oratorical, or Petitionary.
- Mixt, or Compounded of, &c.

Simple, and ſome of thoſe

† 1. Didaſcalical, partly concerning acts and deeds, and thoſe either of

Things done already, and thoſe either

Paſt, as the hiſtorical *Pſalms* of the captivity, 44, 89, 137. and the return from *Egypt*, 78, 81, 105, 106, 114, 135, 136. and *Babylon* 126.

To come, as the *Pſalms* that propheſy of Chriſts marriage, 45. Paſſion, 22

69. the obedience and office of a Mediator, 40. His Kingdome, 2, 24, 47, 61, 72, 93, 96, 97, 98, 99, 110.

Things to be done, and thoſe are either
Ceremonial, ſpeaking of their unprofitableneſſe, 51.
Moral, concerning

Gods
- Word, 19, 119. Voice and Majeſty, 18, 29, 68, 114. Power, 89 147.
- Providence, 33, 104, 127.
- Preſence in judgements, 82. Every where, 139.
- Goodneſſe towards man, 8, 65, and the Church, 87, 107, 125, 130, 132. his collation with Idols, 115, 135.

† Partly concerning the

Good mans
- Felicity, 1, 15, 32, 92, 112, 127, 128, 144.
- Confidence, 11, 23, 27, 46, 49, 62, 77, 91, 121, 42, 43.
- Humility, 131.
- Oeconomy, prudence and piety, 101.

Wicked mans
- Frailty, 37, 73, 75, 90, 129.
- Corruption, 14, 53.

2. Oratorical, or petitionary, for Good, and that either

To

To be obtained
- Publikely, for the Church
- Privately, for the King, 20,72, or our ſelves, as remiſſion of ſins, 25, 31, 51. returning to the Church, 42, 53, 63, 83.

Obtained already, and that either

By others, as where there is gratulation
- For the King, 21.
- For the recovering of the Ark, 132.

By our ſelves, for which we muſt give thanks, 9, 18, 30, 31, 32, 34, 36, 48, 66, 41 76, 95, 104, 108, 111, 113, 116, 117, 118 124, 130, 135, 138, 139, 145, 146, 147, 148, 149, 150.

Evill, and that either

To be inflicted, that is, imprecation, 52 55, 69, 83, 94, 109.

To be removed, that is deprecation, as when we pray for deliverance.

From
- Sickneſſe and ſenſe of Gods diſpleaſure, 6.
- Enemies,
  - Tongues, accuſing unjuſtly, 7. 120.
  - Armes, 3. 4, 5, 12, 17, 26, 28, 35, 54, 56, 57, 58, 59, 60, 64, 70, 71, 86, 123, 140, 141, 142, 143, 144.

Mixt, which conſiſt of

Prayer and thankſgiving, 16.

Com-

Complaint of { The enemy oppreſſing, 69, 10,13,35,38, 41, 88, 94. God delaying, 44, 74, 79, 80, 85, 102. }

A POEME

Containing the κεφάλαια, or Contents of the ſeveral Pſalmes in the Book of PSALMES.

An.Mundi 1. GOod men and bad have their contrary wayes,
And either ſort God, in their kinde, repayes.
2 The Gentiles all 'gainſt Chriſt in Councel ſit,
Yet, maugre all their ſpite, they muſt ſubmit.
2920. *Helvic.* 3 While *Abſalom* purſues his father King,
His father ſhrouds himſelf under Gods wing.
4 Hear me (ſaith *David*) why God doth not heare,
The cauſe is ſinne, let but Gods face appear;
Smiling, and th'whole ſhortly cannot ſo much chear
5 He prayes and ſhewes Gods great Antipathy,
'Gainſt ſinners, but his own fidelity.
6 In ſickneſſe he complaines, as for his foes,
By faith's great power he triumphs over thoſe.
2886. 7 'Gainſt *Cuſh* he prayes, and's other enemies,
His faith, their fall, and his own weale, deſcries.
8 The world's a Temple, made by Gods great hand,
For man, who all the creatures doth command,
Whereat King *David* doth amazed ſtand.
9 He magnifies the Lord for treading down

His

His foes, bids others ſing the Lords renown,
He promiſes the patient poor a Crown.
10 Againſt the wicked he makes great complaint,
And of their fury begs divine reſtraint,
But comfort to the poore, that's almoſt faint.
11 Like a bird to an hill, *David* now flies,
While all's turn'd upſide down, but the Lords eyes
See well to *David*, ſtrike his enemies.
12 Oh what a want of godly men's i'th'earth!
God in his time will recompenſe that dearth.
13 *David* complains of Gods too long delay,
Prayes from impatience that God would him ſtay,
And not make vain his hope and truſt for aye.
14 Ah foole! is there no God? thy very feare
Shewes that there is. Oh that the Lord would chear
By ſaving from thy hand, his *Iſrael* dear!
15 A Citizen of *Zion* would you know?
His ſeveral graces do him clearly ſhow.
16 'Gainſt merits and idolatry he cries,
His divine choice, and portion magnifies,
And to eternal life expects to riſe.
17 Defence againſt his foes *David* doth crave,
Puts on the ſhield of faith himſelf to ſave.
18 A Song of triumph for the Conqueſts given
'Gainſt *Saul*, and them that had with *David* ſtriven.
19 The Creatures ſhew Gods glory, th'holy Word
His grace, here *David* begs that of the Lord.
20 Here *Davids* People magnifie their King,
In his behalf their Pray'rs to God they bring.
21 They're heard, the King prevailes, they give God
And ſtill expect more mercy in his dayes. (praiſe,
22 Here he takes ſadly on, lamenteth ſore,
And yet he prayes and praiſes as before.
23 God is his ſhepherd, gives him bleſſings ſtore.
24 All th'earth, (even Mount *Moriah*) is the Lords
The Temples Seat, where God a place affords
Only to th'holy, to whom he foretels,
The King *Meſſiah*, who all Kings excels.
25 *David* in faith begs theſe two things of God,
Pardon

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Pardon of ſin, aſſiſtance under th'rod.
26 Here's an appeal to God, upon this ground,
That *Davids* heart to God was ever ſound.
27 The things that ſuſtain *Davids* faith, are three,
Gods pow'r, his love to God, pray'rs fervency.
28 He prayes againſt his foes, his God doth bleſſe
Petitions for the Peoples happineſſe.
29 To th'higheſt King Kings praiſe muſt be directed,
'Cauſe only by his pow'r they are protected.
30 *David* ſings praiſe at's houſes Dedication,
2922. And of Gods mercy makes a long relation,
Stirs up the Saints to a like Gratulation.
31 *David* believes, craves, joyes, and prayes to God,
Whoſe divine goodneſſe he proclaims abroad.
32 Whoſe ſin is pardoned he is truly bleſt,
Th'heart is much eaſed where the ſin's confeſt,
Only Gods promiſe cauſes joy and reſt.
33 Praiſe God for's goodneſſe, pow'r and providence,
Stay upon him by faith and confidence.
34 *David* himſelf praiſes, bids others praiſe,
Truſt, fear the Lord, and laſtly he diſplayes
The good mans priviledge, ſin bad men ſlayes.
35 *David* prayes for himſelf, and 'gainſt his foes,
Their injuries he doth to God diſcloſe.
36 The bad mans caſe is fearful, theirs is beſt
That are the Lords, and under's wing do reſt,
Gods love is excellent, *David* doth pray,
That from the Saints it never flie away.
37 Oh the wide diſtance 'twixt bad men and juſt,
The thought of this may arme with patient truſt.
38 *David* ſurrounded now with great diſtreſſe,
Prayes God he would not leave him comfortleſſe.
39 *David*'s afraid, though mov'd, to ſpeak amiſſe,
The thought of vain-ſhort-life his bridle is.
40 See the grand profit of true confidence,
The beſt oblation is obedience,
David prayes beſt inflam'd by's evil ſenſe.
41 God cares for th'poor, *Davids* foes treach'rous are,
He flees to God experienc'd of his care.

42 *Da-*

42 *David* would fain ſerve God in's Temple faire, *An. Mundi* 2920.
Checks his own ſoul for drooping with deſpair,
As if he never thither ſhould repair.
43 He prayes to be reſtor'd, to ſerve God there,
With hopes hereof he his ſad ſoul doth chear.
44 The Church erſt comforted, doth now complain,
Yet ſtill is firme, craves divine help again.
45 Chriſts Kingdom with its majeſty and grace,
The Churches duty t'him, fall to this place.
46 The Church in God repoſes all her faith,
David exhorts to ſee what cauſe ſhe hath.
47 The Nations are adviſ'd to entertain (ſtrain,
Chriſts Kingdom, and praiſe God i'th higheſt
48 For th Priviledge and gifts the Church doth gain.
49 The hope of Reſurrection muſt needs be
Fixed on God, not earths proſperity.
50 God in his Church is a Majeſtick King,
Behold his Writ, his Saints to fœde to bring,
The reſt to judgement, to him praiſes ſing.
51 The guilt and filth of ſin (Lord) waſh away, 2906.
Cleanſe me, and bleſſe the Church, *David* doth pray, *Helvic.*
When *Nathan* check't him, 'cauſe of *Batbſheba.*
52 *Doegs* deſtruction *David* propheſies,
Good news, but he himſelf on God relies.
53 Ah foole! Is there no God? thy very fear
Shewes that there is. Oh that the Lord would chear,
By ſaving from thy hand his *Iſrael* deare.
54 Againſt the pickthank *Ziphims David* cries,
Hights God for ſaving him a ſacrifice.
55 *David* his fearful caſe to God commends,
Tells how he is betray'd of's very friends,
Falſe bloody men do make untimely ends.
56 Here he complaines againſt the Philiſtim,
Who, but for God, in *Gath* had ſurpriz'd him,
Therefore he'l truſt the word of *Elohim.*
57 Fleeing from *Saul*, unto God *David* flees,
Prayes, and when he ſhall be ſaved, to praiſe decrees.
58 Schools wicked Judges, makes their venom known,
Tells them, they ſhall be judg'd before Gods throne.

59 When

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2886. 59 When as *Sauls* Scouts beſet his houſe to have him,
After complaint he prayes to God to ſave him,
Sings of Gods power, that then deliverance gave him.
2910. 60 At the Salt-valley battel he repeats,
Gods former abſence from them, then intreats
They may no more receive the like defeat,
Builds on Gods promiſe, that he ſhall be great.
61 *Davids* experience to God makes him flee,
For's promiſe ſake he'l ſerve him conſtantly.
62 In God he truſts, his foes he cries quite down,
The godly he cries up, no earthly things
Are to be truſted; in the glorious Crown
Gods pow'r, and mercy wear, of them he ſings.
63 He thirſts for God, with lifting up of hands,
He bleſſes God, by whom's foes fall, he ſtands.
64 To be ſav'd from his foes, he craves again,
Their wickedneſſe will turn to their own pain.
Their fearful fall will make the righteous faine.
65 To God for's grace, he *Hallelujahs* ſings,
Shews th'elects bleſſedneſſe in divers things.
66 Praiſe and bleſſe God, the works of God obſerve,
David for his part vowes the Lord to ſerve.
67 Thy Kingdome come, and bleſſings that attend
Thereon, ſo ſhall thy praiſe reach the worlds end.
68 At taking up the Ark, this was the Pray'r,
God's to be praiſ'd for's mercy, and his care.
O'th'Church, and for his works paſt all compare.
69 *David* again is here under a cloud,
Prayes, blaſts his foes, and praiſes God aloud.
70 *Remember*, is the title of this Pſalme,
To ſtorme the wicked, ſend the Saints a calme.
71 Aſſured of Gods favour, *David* prayes
Againſt his foe, that at his poor ſoul playes.
72 *David* prayes for Chriſts type, his own ſweet Son,
Pointing at Chriſt the'ectype of *Solomon*,
Whoſe Kingdomes truth, and glorie's coming on.
73 The wickeds weale King *David* half inchanted,
Till at a Sermon he his ſlip recanted,
Seeing the ungodly's ruine lively painted.

74 The Temples fall he laments bitterly,
Which by the Spirits light he did foreſee,
And argues from Gods pow'r, from th'adverſary,
From Gods own fœde to help the Sanctuary.
75 He praiſes, and a juſt Judge vowes to be,
Condemns the proud, that lift their horns on high.
76 Gods Majeſty's reported in this place,
In's ſervice are requir'd reverence and grace.
77 *David* declines too much to diffidence,
But a view of Gods works works confidence.
78 O learn Gods law, from which 'cauſe *Iſr'el* ſwerv'd
They were ſpu'd out by God, as they deſerv'd.
79 *David* laments *Jeruſ'lems* heavy chance,
And for her begs of God deliverance.
80 The Churches wo is cauſe of lamentation
To *David*, he begs hard its reſtauration.
81 *David* doth firſt call here to praiſe the Lord,
Next *Iſr'els* diſobedience doth record.
82 'Cauſe Judges do true Juſtice quite forſake,
David prayes God the Province t'undertake
Himſelf, and now to judge the earth t'awake.
83 Here he tells God how his foule foes conſpire
'Gainſt him, and prayes, God 'ſtroy them in his ire.
84 How fain would *David* go to th' houſe of God,
They're bleſt, ſaith he, that there may have abode.
85 *Davids* experience of Gods love of old
Makes him t'expect it for the future, bold.
86 *Davids* clear conſcience makes him ſtrong to pray,
Gods love and pow'r ſtill ſtronger ev'ry day.
87 The Church and her true members are ſet forth,
Their increaſe, conſolation, nature, worth.
88 Here's a Petition, which withal complaines
Of danger, terrours, deſolation, pains.
89 *David* to God a Gratulation ſings,
For's Covenant, pow'r, Church-care and other things.
90 *Moſes* to's murm'ring people, judg'd to die,
Teaches a Pray'r their God to pacifie.
91 The ſtate, the ſafety, dwelling, ſervants, friends,
Of

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Of godly men, the Pſalmiſt here commends.
92 This Song or Pſalme was for the Sabbath-day,
It charges praiſe to God, who doth diſplay
His mighty works, Sinners and Saints repay.
93 The holineſſe, the pow'r, the Majeſty,
See here of the *Meſſiah*'s Monarchy.
94 No Juſtice, but Impiety, ſaith *David*,
Bleſt are th'afflicted, for by God they're ſaved.
95 For greatneſſe, and for goodneſſe, praiſe to God,
Iſr'el did tempt him, and they felt his rod.
96 Again ſing *Hallelujah* t'him on high,
For's greatneſſe and tranſcendent Monarchy.
97 It is majeſtick, Atheiſts dearly buy
Their image-worſhip and idolatry.
98 All Jewes, all Gentiles, and all Creatures ſing
A new Song, unto God th'eternal King.
99 And worſhip him, who doth appear to be
The holy King, that rules with equity.
100 His pow'r, truth, mercy alwayes magnifie.
101 *David* doth here enter into a vow,
To purge his Houſe, and Kingdom, and ſhews how.
102 But here he prayes, and cries, until his Cry
Reſt on Gods mercy and eternity;
103 Which mercy's wond'rous for its ſtedfaſtneſſe,
Therefore he cryes, Bleſſe God, and bleſſe, and bleſſe:
104 And bleſſe again, for's pow'r and providence,
And glory, which affects deep *Davids* ſenſe.
105 *Abraham*, and *Joſeph*, *Jacob*, *Moſes* found
God provident, therefore his praiſes ſound.
106 *Hallelu-jah*, next he for pardon cries,
Of Fathers and Sons ſinnes, exemplifies
Their wickedneſſe and Gods gratuities.
107 Trav'lers and Captives, ſick men, Sea-men, try
Gods providence in their neceſſity.
108 *David* ſtirres up himſelf to praiſe the Lord,
And for's aſſiſtance builds upon his word.
109 *David* againſt his *Judas*-foes complaines,
Diſplays their ſin, 's own grief, foretels their pains.

110 The

An. Mundi

110 The Kingdom, Prieſthood, Conqueſt, Suffering
Of Jeſus Chriſt *David* his type doth ſing.
111 To *Hallelujahs* Gods great works invite,
The feare of God leads to true wiſdom right.
112 The Saints are promiſ'd this world, and the next,
The wicked at their weal are alwayes vext.
113 Of praiſing God, two cauſes here reſent,
Firſt he is merciful, then excellent.
114 The very creatures teach us God to fear; 2453.
By what they did when God his *Iſr'el* deare
Did, as on Eagles wings, from *Egypt* beare.
115 God's glorious, dumb idols are but vain;
Truſt him, and for his bleſſings bleſſe again.
116 *David* for his deliverance will repay,
Love, duty, thanks to God, now and for aye.
117 All nations to praiſe God, riſe, come away.
118 Still praiſe, and truſt in God, that's a ſweet thing;
So will the coming be of the great King.
119 Here is a Storehouſe where there's rich direction
For prayers, praiſes, action and affection.
120 Fie upon *Doegs* tongue, wo's me that dwell
In *Meſech* and in *Kedar*, black as hell.
121 Yet truſt in God, and then all will be well.
122 *David* is raviſh't with *Jeruſalem*,
Who love and pray for it, he bleſſes them
123 The Saints in God do here repoſe their truſt,
And pray not to be ſold to bad mens luſt.
124 The Church lifts up her voice to God on high,
For that he ſaved her mirac'louſly.
125 The faithful man, as *Sion*, firmly ſtands,
The righteous God will free from wicked hands,
Peace to the good, wo to the crook'd fire brands.
126 The Reſtauration of *Hieruſalem*,
Sudden and ſtrange, did ſeem to be a dream.
127 Gods bleſſing's all, without it all's in vain,
Bleſſed they that from God ſweet children gain.
128 On him that feares God bleſſings flow amain.
129 *Hallelu-jah*, for ſaving *Iſrael*.
Gods Curſe on them that 'gainſt his Church rebel.

An. Mundi

130 *David* with hope looks up out of the deep,
Bids *Iſrael* hopes Anchor ſurely keep.
131 *David* is here like to a ſucking childe,
He is (for all his ſtate) ſo meek and milde.
2900. 132 What care he had for th' Ark, he brings 't away,
Unto *Jeruſalem*, and then doth pray
To God, who doth with bleſſings him repay.
133 The love of Brethren beares the Bell away.
134 The Levites that i'th' Temple watch by night,
Are call'd upon to praiſe the God of might.
135 God's to be praiſ'd, but idols are not ſo,
God's mighty, they are vanity, we know.
136 Particular mercies are recorded here,
And Oh give thanks alwayes apart doth beare.
137 *Judah* is captiv'd under *Babylon*,
But God revengeeh *Judahs* cauſe anon.
138 The praiſes of Gods word *David* here ſings,
Kings hearing it ſhall ſing to th' King of Kings.
Truſt in the Lord, who though he ſit on high,
Sees bad men at a diſtance, good men nigh.
139 God's Omnipreſent and Omniſcient,
His praiſes *David* ſings, his heart is bent
Againſt the wicked, who their poiſon vent.
140 From *Saul* and *Doeg*, Lord (ſaith *David*) ſhield,
He prayes againſt them, and on God doth build.
141 That's pray'r may climbe to God, that's tongue may be
Guarded and watch't, that's conſcience may be free
From ſin, and's life from ſcandal, is the ſcope
Of this Petition which he makes in hope.
142 *David* is here praying within a Cave,
Believing that the Lord can only ſave.
143 Here's pray'r mixt with complaint, his heart he ſtayes,
By the remembrance of the older dayes.
For grace, deliverance, foes-deſtruction prayes.
144 He bleſſes God, 'gainſt his foes doth not ceaſe
To pray, and that his Kingdom God increaſe.
145 The Goodneſſe, Kingdom, Providence and Fame,
The mercy of God, *David* doth proclaim.

146 Here

146 Here he vowes, praiſes, bids in man not truſt,
But God who's mighty, Sov'reign, loving, juſt.
147 To praiſe the Lord for's power, mercy, care,
Providence ore Church and State, let no man ſpare.
148 To praiſe the Lord he calls the creatures all,
The heavenly, earthly, and the rational.
149 And for his love, which doth the Church preſerve;
150 Praiſe on all inſtruments he doth deſerve,
Ev'ry thing that hath breath this charge obſerve.

A Logico-theological Analyſis, of the Book of Proverbs.

THeſe three Books of *Solomon* following, anſwer to the three Ages of Man, Youth, Manhood, and Old age, or to the three parts of the Sanctuary.

The Proverbs are either
- *Solomons*, and thoſe either
  - Written by himſelf, to *chap.* 10.
  - Collected by others
    - Partly unknown, from the 10. to the 25.
    - partly known, *viz.* the ſervants of *Hezekiah*, to *chap.* 30.

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Others, or at leaſt put under another name then his own, as *Agurs*, *chap*. 30. his mothers, *chap*. 31.

A POEME

Containing the κεφάλαια, *or Contents of the ſeveral Chapters in the Book of*

PROVERBS.

1. Wiſdome's here taught, of ſinners lures beware,
Wiſdom her proud Contemners will not ſpare.
2 Wiſdom preſerves from bad men, and yet more,
It keeps men from th' inchantments of a Whore.
3 Here's wiſdoms praiſe and profit, poor men crave,
But they are owners of what rich men have:
The wicked from Gods Curſe can no man ſave.
4 Here *Solomon* tells his Parents leſſons to him,
To ſhun bad wayes, for they would quite undo him.
5 Exhorts to wiſdom, riot and exceſſe,
Condemnes, perſwades men to contentedneſſe,
And to avoid adult'rous filthineſſe.
6 'Gainſt Suretiſhip and idleneſſe he cryes,
Seven things God hates, bleſſes him that obeys.
7 A whore, and her tame foole are here in view,
Her helliſh wayes all men had need t'eſchew.
8 See wiſdomes nature, fame, excellency,
Its power, its riches and eternity.

9 Wiſdomes

An.Mundi

9 Wiſdomes ſeven pillar'd houſe, her invitation
Of ſinners, ſee the harlots wanton faſhion.
10 Treaſures got well or ill, winking with th'eye,
Speech, way of Juſtice, and iniquity.
11 Falſe weights and tales, ingroſſing corn are naught,
Happy that land, that with good counſel's fraught.
12 The wicked are unſtable, a good wife
Is th' husbands Crown, juſtice and truth gain life.
13 'Tis life to keep the mouth, t'hate pride and lies,
The company of wiſe men makes man wiſe.
14 A bad way oft ſeems good, joy's mixt with grief,
Fooles rage, the poore's deni'd his friends relief,
In the Kings favour a wiſe ſervant's chief.
15 Mans tongue, Gods eyes, a fool that will not learn,
'Twixt good and bad mens ſacrifice diſcern,
The face doth ſhow th'hearts gladneſſe: Peace and feare
Are precious things, there's no ſtall'd Oxe ſo dear.
16 Kings muſt not groſſely erre, their wrath kills, pride
Precedes a fall, by lots God doth decide.
17 A quiet morſel's ſweet, God th'heart doth try:
Mock not the poor man: Princes may not lie:
Judge rightly: he's a friend, nay brother rather,
That loves in adverſe times; an hapleſſe father
Is he, that hath a graceleſſe Son: who's ſlow
To words, is thought wiſe though he be not ſo.
18 Retired men ſeek wiſdom, God's a tower,
Accept not wicked perſon, 'tis i'th' power
O'th'tongue to live or die, the poor doth crave,
But th'anſwers of the rich are ſtout and brave.
19 Riches get friends, falſe witneſſe God doth hate,
A good wife's more from God then an eſtate,
Sloth's loathſom, poor men pitty, ſons chaſtiſe,
Spoile not thy Parents, teſtifie no lies.
20 Wine is a mocker, counſel deep, none clear
From ſin, God gives the perfect eye, and eare.
Naught, naught, the buyer ſaith, then boaſts in haſte
Who ere is rich, will pay dear for't at laſt.
21 The King's heart's in Gods hand, who thrives by lies

An. Mundi

Shall die, God loathes the bad mans ſacrifice,
Th'poor who heares not, God will not hear, No man
Can dwell in one houſe with a brawling woman.
22 A good name's greateſt riches, rich and poor
Do meet, as in a way, a wanton whore
Is a deep pit, a lion's in the way,
Cry ſluggards, Landmarks no man take away.
23 Moderate thy ſtomach, riches flie away,
Like Eagles, hearken what thy Parents ſay;
Envy not ſinners, look not on the wine,
Leſt to exceſſe and riot thou incline.
24 Ore-eat not honey, from the wicked flee,
Feare God firſt, next Imperial Majeſty,
Envy, revenge, falſe witneſſe, ſloth are all
Condemn'd, rejoyce not at an enemies fall.
25 Leſſons for Kings, how t'appeaſe angry foes,
Vain boaſters their own folly do diſcloſe.
26 Fooles, ſluggards, buſie bodies are an offence,
To the wiſe King, falſe friends make fair pretence.
27 Of ſelf-pride, true love, prudence to foreſee,
Bray a fool in a mortar, yet he'l be
As fooliſh ſtill, care for thy family.
28 Law breakers praiſe the wicked, God diſdains
The Antinomians Prayer, who ſo gaines
By Uſury and bad means, leaves all at laſt
T'a Son, that will his bread o'th waters caſt.
29 Here Magiſtrates are tutor'd, Parents told
How t'order Sons, Servants are not controll'd
With words alone, wherever Viſion failes,
The People periſh, ignorance prevailes.
30 Nor rich, nor poor, ſaith *Agur*, a meane's beſt,
The Catthariſts to be pure in vain conteſt,
Foure things unſatiable, foure not well known,
Foure trouble th'earth, of foure the wiſdome's
ſhow'n.
31 *Lemuels* good mother bids him well to look,
To's wayes, a good wives praiſes end this book.

A

A Logico-theological Analyſis, of the Book of

Eccleſ.

THis Book of *Eccleſiaſtes* treats of two things, *viz.*

I. The vanity of the world, out of *Solomons* own obſervation,

In
- His own things, which partly conſiſted in
  - Knowledge, *chap.* 1.
  - Uſe, *chap.* 2.
- Other mens things or affairs, which he ſhews to be unſtable, becauſe of

The
- Converſion of times, *chap.* 3.
- Manners of Perſons, as ſlothful men, covetous men, fooliſh Kings, *chap.* 4. Wicked men, Oppreſſors, Rich men, *chap.* 5.
- Uncertainty of things, as riches, which are handled ſimply, *chap.* 6. and comparatively, *chap.* 7. Adminiſtration or Government humane, *chap.* 8. Divine, *chap.* 9.

II. The profit and ſtability of Godlineſſe and Piety, towards
Men, either Superiours, as Modeſty, Submiſſion, &c. *chap.* 10. or Inferiours, as Beneficence, *chap.* 11.
God, as reverence, which he perſwades from
The { Vanity of Youth.
Mans declination in { Old age, Death, *ch.* 12

A POEME
Containing the κεφάλαια, or Contents of the ſeveral Chapters in the Book of
ECCLESIASTES.
Or the Preacher.

An. Mundi 2942.

1 ALl things are vain, Mans labour, earth, Sun, winde,
Under the Sun there's no new thing we finde.
2 Laughter is madneſſe, ſometime the wiſe King
Had all delights, yet ſtill all's vain, doth ſing.
3 A time there is for all things under th'Súnne,
All's excellent, that th'hand of God hath done,
A man dies as a beaſt, when's thread is ſpun.
4 'Tis good to die ſoon, better ne're to be,
Two excel one for their duality.

Fooles

Fooles fold their hands together, but they do not
Work, others overwork for whom they know not.
5 In ſome reſpects, even divine worſhip's vain,
And ſo are riches, which coſt ſo much pain,
Naked men come, naked they go again.
6 T'have riches, not their uſe, is vanity:
So 'tis to have a poor poſterity.
7 Three helps 'gainſt vanity in *Solomons* ſenſe,
Are mortifi'dneſſe, credit, patience,
Wiſdome's not eaſie, 'mongſt a thouſand one
Of men, 'mongſt a thouſand women none.
8 Kings muſt be honour'd, better ſink with th'holy,
Then ſwim with men, that ſell themſelves to folly.
9 Like chance to good and bad, all men muſt die,
God orerules all, wiſdom doth ſtrength outvie.
10 As dead flies oile, ſo folly wiſdom ſtains,
Princes oft walk on foot, and ſervants ride.
Of childiſh, riotous Kings the text complaines,
Diſloyal thoughts 'gainſt Princes none can hide,
But by the very birds they'l be deſcry'd.
11 Caſt bread o'th'waters, look not at the winde,
Both light, and youth too vain each man may finde.
12 Remember God, take time while 't may be had,
God will judge all at laſt, both good and bad.

An. Mundi

A

A Logico-theological Analyſis, of the

Song of Songs.

THe Song of Songs ſings of two ſpiritual lovers, their ſoves, their fallings out, the renewings of their loves, where we have warre, peace, hope, feare, parting, returning, all things, as in love. Here then are two things. 1. A Relation of their betrothing. 2. A demand of marriage.

I. A Relation of their betrothing, where by the Bride the Bridegroom is
- Sought, *chap.* 1.
- Obtained, *chap.* 2.
- Required, *chap.* 3.

Returning he ſpeaks with her, and is inflamed, *chap.* 4.

Goes angry away, *chap.* 5.

Returnes pacified, and commends her, *chap.* 6.

II. A

II. A demand of marriage, the Bride requiring it
For { Her ſelfe, *chap.* 7.
Her ſiſter, *chap.* 8.

A POEME

Containing the κεφάλαια, or Contents of the ſeveral Chapters in the

SONG OF SONGS.

An. Mundi 2940.

1. The Spouſe inamour'd, black, but comely would
Faine finde her love, ſhe's taught t'inquire the fold
Where ſhepherds their faire flocks together hold,
There one anothers beauty there be hold.
2 The Spouſe doth faint for love, but in his arme
The Bridegroom ſtayes her that ſhe catch no harm,
And ſhe again bids *Juries* maids be ſtill,
'Wake not her love, but the young foxes kill.
3 She ſeeks, and findes her love, he brings his Spouſe,
Into his fortifi'd and Princely houſe.
4 Deſcribes her beauty, haire, teeth, lips, neck, breſt,
And each part elſe, ſhewes that he loves her beſt.
5 He 'wakes her, ſhe is coy, he flees away,
She's love-ſick, and his beauty doth diſplay.
6 So doth he hers, calls her Morne, Sun and Dove,
Yet terrible as an army is his love.
7 He amplifies her praiſes, ſhe again
Deſires his ſweet Communion to retain.

Her

An.Mundi

8 Her love's as ſtrong as death, yet ſhe doth crave
Her younger ſiſter may like comfort have.

A Logico-theological Analyſis, of the Prophecie of

Iſaiah.

THe firſt part of *Iſaiahs* prophecie is either againſt the Jewes, or againſt their Enemies.

I. Againſt the Jewes in the reigne of *Uzziah*, under whom he ſpeaks

† In an open and free ſpeech, both

Againſt their ſins, *chap.* 1.

Of their Repentance, which he perſwades

From { Their general Calling, *chap.* 2.
Their own and Preachers infirmity, *chap.* 3.
Chriſts Kingdom, *chap.* 4. }

† In a Poetical way, as of the Vineyard rejected, *chap.* 5.

Jotham, in his reigne he ſpeaks, *chap.* 6.

Achaz

Achaz, in his reign he ſpeaks, either
Particularly and ſpecially concerning his houſe, *chap.* 7.

Generally, concerning the people, whom he doth
- Terrifie, perſevering in ſinne, *chap.* 8.
- Comfort, repenting, *ch.* 9, 10, 11, 12.

II. Againſt their enemies, *viz.*

The
- Babylonians, *ch.* 13. *and* 14. Philiſtines, *ch.* 15. Moabites, *ch.* 16. Syrians and Iſraelites, *ch.* 17. Ethiopians, *ch.* 18. Egyptians, *chap.* 19. *and* 20. Babylonians, and Edomeans, *chap.* 21. where we have

A
- Digreſſion concerning the Calamity of the Jewes, and *Shebna*, *chap.* 22.
- Regreſſion, concerning the deſtruction of the Tyrians and other enemies, *chap.* 23. the joy of the Jewes and their praiſing of God, *chap.* 24, 25, 26, 27.

The ſecond part of this Prophecy exhorts to repentance,

By
- Threatning, *chap.* 28, 29, 30, 31.
- Promiſing
  - Chriſts Kingdom, *ch.* 32.
  - The deſtruction of their enemies, *ch.* 33, 34, *&* *ch.* 55.
- Propounding, &c.

Propounding the Providence of God,

Both

Both
- Special, towards *Hezekiah*
  - Delivered from his enemy, whoſe boaſting, *ch.* 36. and confuſion, *ch.* 37. are reported, and from his ſickneſſe, *ch.* 38.
  - Reproved, *ch.* 39
- General towards his Church, from

The
- Teſtimony of *John Baptiſt*, and the Apoſtles, *chap.* 40.
- Covenant made with *Abraham*, &c. *chap.* 41.
- Kingdom of Chriſt confirmed, *ch.* 42. of *Babylon* deſtroyed, *ch.* 43.
- Deliverance
  - Temporal from *Babylon by* Cyrus, *chap.* 44, 45, 46, 47, 48.
  - Spiritual by Chriſt. See his

Vocation and Function, *chap.* 49.
Humility and Reproaches, *ch.* 50. and thereupon the
Conſolation of *Sion*, *chap.* 51.
Exhortation, *chap.* 52.
Reprehenſion for their
Incredulity, *chap.* 53.
Impiety, which is propounded, *ch.* 54, 55, 56. and reproved, *ch.* 57. 58, 59. They are called back to Chriſt, now to be preached, *ch.* 60 by arguments.

From

From { The profits of the Church, *ch.* 61, 62.
The glory of Chriſt, *chap.* 63. 64, 65,
The deſtruction of the Synagogue and ſetling of the Church, *chap.* 66. }

A POEME

Containing the κεφάλαια, *or Contents of the ſeveral Chapters in the Prophecy of* ISAIAH.

An. Mundi

1 *Judahs* both ſin and judgement he laments,
Their very ſervice their God diſcontents,
Only he's happy that in time repents.
2 Cſtriſts reign's foretold, wherein all warres ſhall ceaſe,
Divine deſertion's cauſ'd by ſins increaſe.
3 With ſin confuſion doth each where oreflow,
Rulers oppreſſe, men, women ſhameleſſe grow.
4 When evils in the world ſhall grow extreme,
Chriſts bleſſed Kingdom will aboliſh them.
5 The Parable o'th' Vineyard doth excuſe
Gods judgements on the wanton, covetous Jewes,
For all th'ungodly practiſes they uſe.
6 *Iſaiah*'s frighted with a viſion, him

The

An. Mundi | The Lord doth comfort by a Seraphim,
Who with an Altar-coale did to him flie,
And touching's lips fit him for prophecy.
7 *Iſaiah* comforts *Ahaz*, Chriſt foreſees,
3210. From *Aſhur* ſpring *Ahaz* his miſeries.
8 By his myſterious Son he doth foretel,
Aſhur ſhall conquer *Syria, Iſrael*,
And unbelieving *Judah* too, in vaine
Are fond Conſpiracies, their end is paine.
9 Chriſts Birth and Kingdom doth great joy create,
In midſt of ſorrowes *Iſrael*'s obſtinate,
Proud, counterfeit, to judgement deſtinate.
10 Wo to all Tyrants, this the Lord hath ſpoken,
Proud *Aſhur*, though Gods rod, ſhall ſure be broken:
Of *Iſrael*'s future weale here's a ſure token.
11 Chriſts peaceful Kingdom, Jewes ſhall be reſtor'd,
And Gentiles call'd, according to this word.
12 In that day ſhall the Church together ſing
This Song of Praiſe unto the bleſſed King.
13 God muſters th'Armies of his wrath, the Medes
3227. 'Gainſt *Babylon*, to ruine it, he leads.
14 *Iſrael*'s reſtor'd, inſults ore *Babylon*,
Th'Aſſyrians yoke too God will break anon.
15 And *Moabs* preſent glory will be gone.
16 *Moab*'s exhorted therefore to obey,
And ſtill forewarned of her fatal day.
17 *Iſrael* and *Syria* threatned, ſome few ſhall
Leave idols, all the reſt muſt juſtly fall,
Yet *Iſraels* foes God to account will call.
18 The Ethiopians burden's great thereby.
Gods Church ſhall be improv'd abundantly.
19 *Egypt*'s condemn'd, her Princes vain, yet ſhe
Iſrael, and *Aſhur* once a Church ſhall be,
3236. 20 Mean time, with th'Ethiopian ſhe muſt ſee
And undergo a ſore captivity.
21 Down *Babel*, down *Arabic, Duma* down:
Tema and *Kedar*, God on you hath blow'n.
3237. 22 *Perſia* ſpoiles *Judah*, *Judahs* joy is faded,
And *Shebna* their great Treaſurer's degraded.

23 *Tyrus*

An. Mundi

23 *Tyrus* goes next to th'block, how, for what reaſon?
You're told, yet ſhall return too in her ſeaſon.
24 Sore judgements on the land, all's dark and ſad,
Yet ſhall a remnant in the Lord be glad.
25 *Iſaiah* to the Lord, for theſe three things,
Judgement, refreſhment and deliverance ſings.
26 This is the Song, it bids truſt, wait on God,
They'l travel for him, that have felt his rod,
And he'l raiſe them that under foot are trod.
27 He cares for's vineyard, he doth but chaſtiſe,
Not judge his People, that his Church ſhall riſe,
Of Jewes and Gentiles mixt, he doth deviſe.
28 With *Ephraims* threat, Chriſt Jeſus is foretold,
Their fœde with death and hell will never hold,
Divine truthes they'l not learn, though often told.
29 A Curſe on *Ariel* for its ſenſeleſneſſe,
And counterfeiting, Good men God will bleſſe.
30 Who truſt in *Egypt*, and contemn Gods Word,
Are cenſur'd here by warrant from the Lord.
31 And here again, *Eſay* calls for Converſion,
And addes to that th'Aſſyrians ſubverſion.
32 O bleſſed King Chriſt! he can name men right,
Here's deſolation firſt foretold, then light.
33 Gods judgements dog the Churches foes, its friends
Great Priviledge, and happineſſe attends.
34 What various judgements God doth throw on's
Their certainty the Prophet doth diſcloſe. (foes,
35 When Chriſt ſhall reign there ſhall be joy indeed,
By th'hope of that the weak are comforted.
36 *Senacherib* 'gainſt *Judah* now appeares, 3238.
Blaſphemes, boaſts, puts the people in great feares,
His words are brought to *Hezekiah*, he
Bids them, they anſwer not his blaſphemy.
37 *Iſaiah* comforts them 'gainſt this proud foe,
His Camp on heapes th'Angel of God doth throw.
38 The King about to die, yet doth obtain
By Pray'r to God a longer life and reigne,
And for that renders thanks in th'higheſt ſtrain.
39 But here he ſins, in ſhewing all he had

An. Mundi

To th'Babylonian Nuntio, *Eſay*'s ſad
To heare 't, and this cold comfort gives anon,
All muſt be carri'd into *Babylon*.
40 *John-Baptiſt*'s here foretold, who muſt forerun
To make a ſtrait way for the Riſing Sun,
By whoſe Omnipotence great things are done.
41 God doth his mercies to the Church here ſcan,
Shewes he doth more for his, then idols can.
42 Chriſts office's grac'd, with meekneſſe he doth bring
The Goſpel, men for that muſt praiſes ſing.
43 He cheares his Church, atteſts them 'bout his (pow'r,
Foretels of *Babylons* deſtructive houre.
44 The Church is chear'd again, idols vain things,
To God for's ſaving power the Prophet ſings.
45 Great *Cyrus* comes, who ſtrives with's Maker falls,
God is Almighty, Jewes and Gentiles calls.
46 Th'idols of *Babel* could not ward Gods rod,
There's no compariſon 'twixt them and God.
47 Down *Babylon*, and all *Chaldea* down,
Pride, boldneſſe, want of mercy loſt your Crown,
You're weari'd with th'inchantments of your own.
48 *Iſrael* ſayes well, but yet is iron-hard,
And yet belov'd, Peace from the wicked's barr'd,
49 Chriſt ſent to th'Jewes complains, to th'Gentiles moves,
Zion laments his loſſe, Chriſt Jeſus proves
It is not final, his mixt Church he loves.
50 Chriſt could even now redeem the Jewes, aſwell
As Gentiles, would they not as yet rebel.
51 Saints look at *Abraham*, truſt in God as he,
And feare not man, Chriſt Jeſus ſets you free.
52 Chriſt bids his Church believe ſo, and be kinde
To th'Miniſters of his Goſpel, and unwinde
Themſelves out of ſins ſnares, which too faſt binde.
53 Moſt men believe not, but condemn Chriſt Jeſus,
Though only his ſweet Paſſion doth releaſe us.
54 The Gentiles Church is large, and ſafe and faire,
God keeps and comforts it with ſpecial care.
55 To faith and penitence the promiſe lures,

That

That Joy attends on faith, the text aſſures.
56 Be holy, be all holy, keep Gods day,
Pray in his houſe, blinde watchmen get away.
57 The good mans death is bleſſed, *Iſrael* is blam'd
For idols, Goſpel-comforts are proclaim'd.
58 Cry, cry againſt diſſembling Faſts and wayes,
They ſtink, but true Religion hath the praiſe.
59 Sin brings in plagues, but it makes good things ſcant,
God only ſaves, ſee the New Covenant.
60 Th'acceſſe o'th' Gentiles adds to th' Churches glory
'Tis richly bleſt, though erſt a little ſorry.
61 Chriſts office ſee, the forwardneſſe of faith,
And of its bleſſings, what the Spirit ſaith.
62 *Eſay* to preach the Goſpel will not ceaſe,
Like zeale muſt be in all that preach Chriſts peace.
63 Who's this with bloody cloathes? He that can ſave,
Mercy his Church doth both believe and crave.
64 And here craves a Remonſtrance of Gods might,
To cleanſe their ſins, and put their plagues to flight.
65 The Jewes caſt out, the Gentiles come in place,
The new *Jeruſalems* glory and grace.
66 Gods throne's in heaven, he'l be truly ſerv'd,
The wicked ſhall be plagu'd, as they deſerv'd,
But his deare holy Church ſhall be preſerv'd.

A Logico-theological Analyſis, of the Prophecy of

Jeremiah.

IN the Prophecy of *Jeremiah* three things are obſervable, *viz.* An *Exordium*, *Prophecy* and *Epilogue*.

An *Exordium*, touching his own Vocation and Calling, *chap.* 1.

A double Prophecy, Effective and Conſola tory.

1. Effective, as carrying with it the effect and accompliſhment of it ſelf, and that in the reigne of divers Kings.

King *Joſiah*, under whom he

UpbraidesGods benefits to the ungrateful and rebellious people, *chap.*2.

Perſwades them to repentance, *chap.* 3. and ſhewes what a kinde of People they ought to be, *chap.* 4.

Threatens deſtruction to them, if they continue ſuch as they are, thereof he ſhewes the

Inſtruments, the Aſſyrians and Caldeans, *chap.* 5. *and* 6. Cauſes

Cauſes, *viz.* Sins laid down
Specially, as the Peoples ſuperſtitious opinion of the Temple, and contempt of the Prophets. *chap.* 7.
The covetouſneſſe and flattery of Prieſts and Prophets, *chap.* 8.
Generally, as in all men
Malice and uncircumciſedneſſe of heart, *ch.* 9.
Vain confidence in idols, *chap.* 10. *and* 11. and preſent Proſperity, notwithſtanding which, he foretels their deſtruction, *chap.* 13. famine, *chap.* 14. foure plagues, *chap.* 15.
Confirmes the threatning, by
A type, *chap.* 16.
A Sermon, arguing from
Impotency of man in whom they truſted, *chap.* 17.
The Power of God, *chap.* 18. and the contempt of him, *chap.* 19. apparent from *Paſhurs* impriſoning *Jeremy*, *chap.* 20. though he was conſulted in *Zedekiahs* time, *chap.* 21.
King *Jehojakim*, under whom he ſpeakes
In an uncertain time, where he threatens Kings and Kingdome, *chap.* 22. Princes, Paſtors, People, *chap.* 23. and anon comforts again, *chap.* 24.
In a certain time, *viz.* In the fourth

yeare of his Reigne. Now

He { Foretels to the Jews ſeventy years Captivity, and to the Babylonians ruine, *chap.* 25.
Exhorts the Jewes, *chap.* 26. }

King *Zedekiah*, under him he prophecies to the Jewes. both at home, and in *Babylon*, and *Egypt*.

At home, and to them he foretels as in *Jehojakims* time the Babyloniſh yoke and captivity, *chap.* 27. and for this is affronted by *Hananiah* the Pſeudo-Prophet, *chap.* 28.

In *Babylon*, and here ſome things are Prophetical, and ſome Hiſtorical.

Prophetical, wherein he

Threatens the falſe Prophets, *ch.* 29.

Comforts the godly, with

A { Diſcourſe, *chap.* 30. *and* 31.
Type of a bought field, *chap.* 32.
Promiſe of Chriſt, *chap.* 33. where there is a Digreſſion to the fourth year of *Jehojakim*, againſt the Jewes ſimply; *chap.* 34. and comparatively with the Rechabites, *chap.* 35. }

Hiſtorical, concerning

Jeremiah, his { Book is burnt, *chap.* 36.
Body is { Impriſoned, *ch.* 37. and *ch.* 38.
Delivered, *ch.* 39. } }

Gedaliah

Gedaliah, whoſe ſlaughter is { Foretold, *ch.* 40. Committed, *chap.* 41.

In *Egypt*, where the Prophets counſel concerning their flight into *Egypt*, is firſt ſought, *chap.* 42. then ſleighted, *chap.* 43. then affirmed puniſhable, *chap.* 44.

2. Conſolatory.

Eſpecially to *Baruch*, *chap.* 45.

Generallly to the Jewes, from the deſtruction of their enemies,

As { Egyptians, *ch.* 46. Philiſtines. Tyrians, Sidonians, Syrians, *chap.* 47. Moabites, *chap.* 48. Ammonites, Edomeans, Arabians, &c. *chap.* 49. Babylonians, *chap.* 50.

Epilogue, Hiſtorical, concerning the deportation of *Zedekiah*, *chap.* 51. *and* 52

A POEME

Containing the κεφάλαια, or Contents of the ſeverall Chapters in the Prophecy of JEREMIAH.

1 WHat time he propheſied, the Almond rod
And ſeething-pot betoken plagues from God. *An. Mundi* 3320.

An. Mundi

The Prophet though a childe at firſt, at laſt
Like to a brazen wall ſtands ſtrong and faſt.
2 With honouring *Baal*, not him, God doth upbraid,
He could not more forget them, then a maid
Her ornaments, from him had they not ſtrai'd.
3 To *Judah* God ſhewes mercy, though a whore,
Iſrael is worſe; God bids her do no more,
And ſhe her ſins confeſſes done before.
4 *Iſrael* is call'd, taught rightly how to ſweare,
Judah's exhorted to repent and feare,
The Judgements thundred out againſt her here.
5 Not one good man, nor Prieſt, nor People, all
Whore, and tranſgreſſe, till they together fall.
6 With *Judahs* banded foes the Lord takes part,
Becauſe their ſins had loſt his Royal heart.
7 Repent, or elſe be captive, vaine's your truſt
I'th' Temple, if you after idols luſt,
Mourne for your ſins, or elſe you'l find God juſt.
8 They'l not repent, and therefore they muſt beare
The ſoreſt judgements that e're man did hear,
Their crying Peace, Peace, now they'l buy too dear.
9 Oh that my head were waters for their ſakes,
'Tis ſin that this great deſolation makes,
An heavy death all ſorts together takes.
10 Feare not heavens ſignes, can idols with God vie?
'Gainſt fooliſh Paſtors God aloud doth cry.
11 Gods Covenant proclaim'd, they will needs kill
The Prophet, who pronounces vengeance ſtill,
For wiſhing to their beſt friend ſo much ill.
12 The wicked proſper, but anon ſhall fall,
The penitent from bondage God will call.
13 The linnen girdle ruine doth portend,
How to prevent it they are wiſh'd t'intend.
14 The Prophet prayes in dearth, God will not hear;
In vain falſe Prophets did the People chear,
Their flatteries coſt the Prophet many a tear.
15 *Moſes* nor *Samuel* can avert the curſe,
Manaſſes ſin's remembred, none was worſe,
Only the Prophet's bleſt, for his remorſe.

16 The

16 The Jewes fall's here in types, yet they muſt ſee *An. Mundi*
A better day then when from *Egypt* free,
Mean time they're paid home for idolatry.
17 *Judahs* ſinne's written with an iron pen,
She's captiv'd for it, there's no truſt in men,
But in the Lord, whoſe word's Yea and Amen,
Hallow the Sabbath, God will bleſſe them then.
18 Like to a Potter, ſo doth God diſpoſe
Of's veſſels, *Judah* by her ſin muſt loſe.
19 Breaking a Potters veſſel is a token, 3333.
That *Judah* for her ſin ſhall ſo be broken.
20 Now *Magor-miſſabib* is *Paſhurs* name, 3334.
By ſmiting of the Prophet that change came,
The Prophet 'gainſt his own birth doth exclaim.
21 King *Zedekiah* conſults *Jeremy*,
About the warres, heares his ſad prophecy
Of deſolation and captivity.
22 *Ergo* * *Jer.* bids repent, and doth inforce **Jeremiah*
With threats, and promiſes to move remorſe,
Read *Shallum*, * *J'ojakim*, *Coniahs* Curſe. ** Jehojakim.*
23 The Royal Paſtor, Chriſt, the flock collects,
Erewhile diſperſt, falſe Prophets God rejects.
24 The Jewes, though erewhile captive, yet ſhall be
Reſtor'd again from their captivity,
At leaſt, ſome part of them God will ſet free.
25 But firſt they muſt be bound, then freed again,
And then their foes ſhall undergo their pain.
26 The Prophet bids repent, and for that's tane,
Arraign'd, ſpeaks for himſelf, is quit again.
27 The Prophet doth foretel by yokes and bands.
Nebuchadnezzars lordſhip ore moſt lands.
28 A typical yoke is broke by *Hanani*,
An iron one is put for't, he muſt die
That brake it, for in Gods name he did lie.
29 Be ſtill, ye captive Jewes, the Lord will judge
Thoſe that againſt your captive ſtate do grudge,
Two for procuring miſchief burnt with fire,
Shemaiah 'gainſt the Prophet doth conſpire.
30 God tells the Prophet of the Jewes ſad fate,

How

An. Mundi

How yet it ſhall be chang'd t' a glorious ſtate.
31 *Iſrael* with *Judah* too ſhall fare like fare,
Chriſt ſhall rule both, his Church is all his care.
32 The Prophet's laid in priſon, doth complain,
Sayes ſtill they ſhall go out, but come again.
33 Yea they ſhall come again, and ſtand for ever,
Chriſts Kingdome, and his Prieſthood, ſhall ceaſe never.
34 Mean time the people, with King *Zedekiah*
Muſt into bonds, ſayes their Seer *Jeremiah*.
35 The Rechabites are here compar'd with Jewes,
Th'one obey chearfully, th'other refuſe.
*Jeremiah
36 * *Jerem.* bids *Baruch* write his Prophecy,
And read it, it is fetcht by *Jehudi*,
Burnt by *Jehojakim*, for which foule crime
He ſmarts, but *Baruch* writes the ſecond time.
37 King *Zedekiah* would have *Jerem.* pray,
But the Captivity doth ſtill gainſay,
The Prophet proves it, is in priſon caſt,
Yet craves his liberty, and has't at laſt.
38 He's put i'th'dungeon, but a Blackamore
Beſpeaks his liberty, he comes before
The King, hath conf'rence with his Majeſty,
Conceales it, is aſſur'd he ſhall not die.
39 The City's quite deſtroy'd, the King made blinde,
The Blackamore, and Prophet favour finde.
40 The Prophet freed, to *Gedaliah* goes,
So do the Jewes diſperſ'd, but one of thoſe
Conſpires 'gainſt *Gedaliah*, who foretold,
Will not believe that any man's ſo bold.
41 But *Iſhmael* kills him, and to *Ammon* goes,
With many of the People, the reſt choſe
Johanan, this Traitor *Iſhmael* to oppoſe,
Who fleeing with eight men the day doth loſe.
42 *Johanan* inquires of God by *Jeremy*,
Is anſwer'd, he in *Judah* ſafe ſhall be,
In *Egypt* expect nought but miſery.
43 He ſayes, thou li'ſt, goes t'*Egypt*, takes along
The Prophet, who doth ſing this heavy Song,

Egypt

Egypt muſt ſtoop to *Babylon* ere long.
44 Th' idolatrous Jewes remaining there do ſink it,
Their fall's foretold again, though they ſcarce think it,
45 *Baruch* diſmay'd, is cheer'd by *Jeremy*,
46 Who reads the King of *Egypts* deſtiny,
But comforts *Jacob* in his miſery.
47 The burden of the Philiſtines is great,
48 *Moab* for pride God doth with judgement threat,
Yet in his good time he'l found a retreat.
49 The Ammonites God alſo will pull down,
But in good time he will reſtore their Crown:
50 He hath decreed too *Babylon* ſhall fall,
At what time, he his *Iſrael* will recall.
51 Again he ſayes it, he'l perform it well,
On *Babylon* he'l revenge his *Iſrael*.
52 King *Zedekiah*'s fall is here repeated,
His ſons how ſlain, his army how defeated,
How *Jechoniah* ſweetly was intreated,
And at the Kings own Table Princely ſeated.

An. Mundi 3388. *Ante Chriſtum.* 580.

A Logico-theological Analyſis, of the Book of

Lamentat.

THe *Lamentations* of *Jeremiah*, containe

Zions

Zions { Lamentation, *chap*. 1.
Expoſtulation, *chap*. 2. }

Jeremiahs { Lamenta-tion, { For himſelf, *ch*. 3.
For the City and Kingdome deſtroyed, *ch*.4. }
Prayer, *chap*. 5. }

A POEME

Containing the κεφάλαια, *or Contents of the ſeveral Chapters in the*
LAMENTATIONS.

An. Mundi

1 WIdow *Jeruſalem* for her ſin's brought low,
Yet ſayes ſtill, God is juſt, deſires him ſhow
His judgements on her foes, that wrought her wo.
2 She doth lament, and reaſon with her God,
About her childrens death, and his ſore rod.
3 * *Jer.* doth bemoan himſelf, Gods juſtice cleares, (**Jeremiah*)
Mans ſelf-deſtruction ſhewes the force of teares,
4 *Jer.* laments *Zions* ſin and famine great,
Is comforted, but *Edom* God doth threat.
5 She for her own, and *Sires* ſins pardon craves,
That he would turn to them who only ſaves.

A

A Logico-theological Analyſis, of the Prophecy of Ezekiel.

THe Prophecy of *Ezekiel* conſiſts of two parts.

I, The firſt part containes

A
- Preface, concerning his own Vocation or Calling, where is noted
  - Gods Majeſty, calling him, *ch.* 1.
  - The Prophets
    - Fearfulnes, *ch.*2.
    - Confirmation, *ch.* 3.
- Prophecy.

Generall, which containes threatnings againſt the Iſraelites.

To be carried away, and theſe propounded, *ch.*4. and 5. and amplified, *ch.* 6. and 7.

Carried away, of whom he ſets forth

The
- Sin, *ch.* 8.
- Puniſhment, ſword, *ch.* 9. and fire, *ch.* 10.
- Conſolation, *ch.* 11.

II. The

II. The ſecond part is partly
Minatory, againſt the
† Jewes, whoſe † ſins he layes open, and thoſe either
Of altogether, and thoſe he layes open by the type of a Vine, *ch.* 15. a Maid, *ch.* 16. of Eagles, *ch.* 17. and by the ſimilitude or metaphor of a ſoure grape, *ch.* 18
Of ſome, as Princes, *ch.* 19. of hypocritical elders, *ch.* 20.
† As alſo he layes open the † puniſhment of their ſins by divers types, as of a ſharp ſword, *ch.* 21, and 22. the women *Abola* and *Aholiba*, *ch.* 23. the pot, *ch.* 24.
Gentiles, as
Ammonites, Moabites, Edomeans, Philiſtines, *ch.* 25.
Tyre and *Zidon*, *ch.* 26, 27, 28.
Egypt, *ch.* 29, 30, 31, 32.
Conſolatory, where there is
An *Exordium*, Concerning the Vocation and Confirmation of the Prophet, *chap.* 33.
A *Narration*, propounding
The Miſery of the People and their wicked Rulers, *ch.* 34.
The Mercy of God,
In The deſtruction of the Edomites, *chap.* 35.
The promiſe of an eternal in-

inheritance, *ch.* 36. 37.
The ſlaughter of *Gog* and *Magog*, *ch.* 38, 39.
The reſtoring of the Temple, *ch.* 40, 41, 42. the Miniſtry and Worſhip of God, *ch.* 43, 44 the land and Kingdom, *ch.* 45, 46, 47, 48.

A POEME

Containing the κεφάλαια, *or Contents of the ſeveral Chapters in the Prophecy of*

EZEKIEL.

An Mundi

1 WHat time he propheſi'd, what he did ſee,
Foure wheeles, foure cherubs, and their Phyſnomy.
2 The Seers Commiſſion and Inſtruction ſee,
The diſplaid roll of his ſad Prophecy.
3 He eates the roll, that eating gaines him skill,
God opes and ſhuts his mouth, when, where he will.
4 The ſiege and ſtraitneſſe of great *Salem* here,
In types of Cowes and Mans dung do appear.
5 The type of haire this myſt'ry doth afford,
Of famine, of diſperſion and the ſword.
6 Idols deſtroy them, faithful men lament
Their caſe and ſin, ore them God doth repent.

7 As

An.Mundi

7 As erewhile dung and haire, now chaines foreſhow
Jeruſalems ſad fate and overthrow.
8 The Prophet in a viſion is acquainted
With the foul ſins, wherewith all *Jury*'s tainted.
9 Another viſion doth divide the Nation,
Some to deſtruction, ſome to preſervation,
A Writer marks the mourning generation.
10 Two viſions here together, one of fire,
Th'other of cherubs, which we may admire.
11 The Princes ſin are judg'd, glory forſakes
The City, God the Seer to Chaldee takes.
12 *Ezek*.'s removing, trembling, teares imply
* Captivity, one Proverb proves a lie,
By the quick end of each ſad Prophecy.

* *Ezekiels.*

13 For Pſeudo-Prophets, that i'th'arme-pits ſowe
Pillowes, there is reſerv'd an overthrow.
14 Falſe Prophets flatter, but God truth doth ſay,
That for their idols they ſhall dearly pay,
Job, *Noah*, *Daniel*, could not vengeance ſtay.
15 *Jeruſalem* is like a Branch of Vine,
Tis for no uſe, that's ſacred or divine,
To fire they're both condemn'd, ectype and ſigne.
16 A wretched Infant here doth ſignifie,
Jeruſalems ſtate, and Gods fidelity,
Her monſtrous whoredomes, and ſad deſtiny.
17 Two Eagles with the tops of Cedars flie,
T'*Egypt* or *Babel*, ſpeak Captivity,
18 Talk no more of ſoure grapes, the Lord doth clear
His Juſtice towards all, holds mans life deare,
19 Th'impounded lions whelps here do portend
Princes, the waſted vine their cities end.
20 Rebellious *Judah* muſt conſult no more
Their God, till he again do them reſtore.
21 A ſword, a ſharp ſword doth the Prophet cry,
Still to preſage a ſad Captivity.
22 Oh what a cloud of ſins is here! Gods ire
Will burn *Jeruſalems* droſſe as 'twere with fire.
23 *Aholah* and *Aholibah*, two whores,
The later's plagu'd by th'lovers ſhe adores,

Both

Both judg'd, they are two daughters of one mother;
Samaria's one, *Jeruſalem* the other.
24 The ſeething pot bodes wo, the Seers dry eyes
For his dead wife, this myſtery implies,
That t'expreſſe *Salems* grief, no tears ſuffice.
25 Yet t'*Ammon*, *Moab*, and the reſt, their dues
The Lord will pay, for vaunting ore the Jewes.
26 'Gainſt *Tyrus* too ſentence is read, the King
Of *Babel* muſt her to deſtruction bring.
27 Though here the Prophet do her glory ſing.
28 The Prince of *Tyrus*, that with God compares,
With *Zidon* in the ſame deſtruction ſhares,
By meanes of their fall *Iſrael* better fares.
29 And down muſt *Egypt* go to *Babylon*.
And yet muſt be reſtor'd again anon.
30 *Egypt* and all her helpers now muſt fall;
The arme of *Babylon* muſt confound them all.
31 As erſt *Aſſyria* fell from her great-ſtate,
So ſhall th'Egyptians beare the ſelf-ſame fate.
32 And yet again he ſayes it, that they may
Know there's no ſcaping from the fatal day.
33 The ſleeping watchman's curſt, the faithful bleſt,
Returners, not Revolters, ſee Gods reſt,
Gods Song man's ſleighted, though his Songs be beſt.
34 The ſhepherds mercinarineſſe is a great crime,
Chriſt the good ſhepherd's promiſ'd, in his time.
35 Mount *Seir* muſt ſmart, for hating *Iſrael*,
36 And ſo muſt others, then it will be well
With *Zion*, when Chriſts Kingdom beares the Bell.
37 *Iſrael* ſhall live, like theſe dry bones, once more
To *Judah* joyn'd, like two ſticks, as before.
38 *Gogs* army, malice, judgement, come and ſee,
39 His death, poor captive *Iſraels* Jubilee.
40 New *Salem* in a Viſion's meaſur'd out,
41 The Temple too deſcrib'd within, without,
42 The Prieſts, their chambers, th'outer Court are meeted,
43 Thither Gods name returns, where'twas erſt ſeated,
And from whence juſtly he for ſin retreated.

An. Mundi

44 Th'eaſt-gate's the Princes, Prieſts muſt not abuſe
The Temple, ſee the rites which they muſt uſe.
45 The portion of the land ſign'd to theſe three,
Prince, City, Temple, in this Scripture ſee.
46 Rules for their Sabbath-keeping, and the way
That leads into Gods houſe o'th Sabbath-day.
47 Waters flow out o th'Temple, and the land
By lot's diſtinguiſh'd, into each mans hand.
48 The ſeveral lots of Prince and People, ſee,
And Temple, which conclude this Prophecy.

A Logico-theological Analyſis, of the Prophecy of

Daniel.

THe Book of *Daniel* containes an Hiſtory and a Prophecy.

1. An Hiſtory of things done, as of his own Baniſhment, *chap.* 1. and in his baniſhment
   Honour, through the explication of *Nebuchadnezzars* Dreames, *viz.*
   The firſt, whereupon followed
   Daniels { Reward, *chap.* 2.
   Puniſhment { Intended,
   Averted, *ch.* 3.

The

The ſecond, *chap.* 4.

A Writing, whereupon followed his Honour, *ch.* 5. and upon his honour, envy, which yet was fruſtrated, *chap.* 6.

2. A Prophecy of things to be done, even to the coming of Chriſt, as concerning the

Calamity of the Church, ſet forth

By { Foure Beaſts, *chap.* 7.
A Ram and a Goat, *chap.* 8.

Deliverance of the Church, where we have the

Meanes of it, *Daniels* Prayer, *ch.* 9.

Manner,

Of { Its Revelation, *ch.* 10.
The Churches calamities by her enemies, *chap.* 11.
Her deliverance by Chriſt, *chap.* 12.

A Poeme
Containing the κεφάλαια, or Contents of the ſeveral Chapters in the Prophecy of DANIEL.

An. Mundi 3343.

1 Jehojakim's tane captive, *Babels* King
Bids *Aſhpenaz*, ſome Jewiſh young men bring

 To

An. Mundi

To live in's Court, *Daniel* and other three,
With pulſe and water fed, the reſt outvie,
Both for pure beauty and philoſophy.
3348. 2 The King dreames, and forgets it, *Daniel* ſtraight
Tells both the dream, and its myſterious weight.
3 *Daniels* three friends are into th'ſurnace thrown,
Becauſe before an idol they'l not down,
They're there unburnt, which makes the King (decree
Both for their Honour and Gods Majeſty.
3379. 4 Here's the Kings ſecond dream, *Daniel* ſayes, this
Foretels the Kings own Metamorphoſis.
5 *Belſhazzar* ſees a Script upon the wall,
3484. *Dan.* reads, expounds it of *Belſhazzars* fall.
3431. 6 *Dan.* though forbidden prayes, to th'lions caſt,
He's ſav'd, his foes do break the lions faſt.
3432. 7 Foure great beaſts, and their myſt'ry *Dan.* foretels,
3411. Yet th'Empire of the Lord all them excels.
3415. 8 Two thouſand, and three hundreth dayes are here
In Viſion, Ram and Goat, and th'hornes they wear.
9 While *Daniel* cries *peccavi*, and God ſeeks,
Gabriel inſtructs him in the ſeventy weeks.
3433. 10 To th'humbled Prophet Viſions do appear,
The Angel comforts him amidſt his fear.
11 The King of *Græcia* quells the Perſian King,
Of leagues and flights, in courſe the Seer doth ſing,
By North and Southern Kings; but the laſt thing
12 In this Book is, that the Prince *Michael*
Shall certainly deliver *Iſrael*,
An Angel doth of future times foretel.

A Logico-theological Analyſis, of the Prophecy of

Hoſea.

HOſeah ſpeaks of the depravation of the people of *Iſrael*, *Partly*, in an Invective, *Partly*, in a Conſolatory way.

I. Invective, and here he ſpeaks, *Partly* in

Types, whereof the firſt is of a Whore, which is propounded, *chap.* 1. and applied, *chap*, 2. the ſecond of a woman redeemed, *chap.* 3.

Words, where we heve

The ſin of *Iſrael* and *Judah*, *chap.* 4.

Their puniſhment in two Sermons, one *chap.* 5, 6, *and* 7. the other *chap.* 8, 9, 10.

II. Conſolatory, in two Sermons, whereof

The { First deſcribes the wickedneſſe of the People, *chap.* 11.
Second the mercies of God to them, *chap.* 12, 13, 14.

A POEME

Containing the κεφάλαια, or Contents of the ſeveral Chapters in the Prophecy of HOSEA.

An. Mundi 3164.

1 THe Prophet to point out the ſpiritual Whore,
By *Gomer* hath three Sons, yet as before,
Iſrael and *Judah* God will once reſtore.
2 What God gave *Iſrael*, ſhe to idols gave,
And therefore's judg'd, yet God at laſt will ſave.
3 The wife redeem'd foretels *Zions* return.
4 Gods indignation doth againſt them burn,
For ſwearing, lying, killing, ſtealing, and
Idols and other ſins, which drown the land,
By *Iſrael Judah*'s warned of Gods hand.
5 Prince, People, Prieſts, all are here threatned ſore,
Except they do repent and ſin no more.
6 They're brought in here repenting, until when,
God doth complain, they alwayes ſinn'd like men.
7 *Ephraim*'s an Oven, an half-bak't Cake, at beſt
A ſilly Dove, God doth their wayes deteſt.
8 *Iſrael*'s a ſhameful veſſel, ſowes the winde,
By building Altars, reapes the whirlwinde,
And ſo the Lord rewards their ſin in kinde.
9 And ſtill againſt their ſin, the Prophet cries,
Threatens dry breaſts and forreign miſeries.
10 As Vines, ſo *Iſraels* idols fructifie,
Their King is gone, their Covenant's a lie,
They plow and ſowe and reap iniquity.

11 *Iſrael's*

11 *Iſrael's* unthankful unto God, that drew
Her with mans cords, yet ſee how God doth rue
The Judgements he muſt ſend, ſhe'l not be true.
12 Here windy *Ephraim, Jacob, Judah*, all
Are blam'd, wiſh'd to repent, before they fall.
13 Idols ſpoil *Ephraim*, make their God a Beare,
A Lion to them, and their King caſhiere.
14 But yet for all this, if they'l but repent,
God will ceaſe all the plagues he erewhile ſent.

An.Mundi

A ſhort Analyſis, of the Prophecy of

Joel.

THE Prophet *Joel* in this Prophecy,

Doth:
- Threaten famine, *chap.* 1.
- Exhort to publick repentance, *chap.* 2.
- Comfort by the ruine of the Churches enemies, *chap.* 3.

A Poeme

Containing the κεφάλαια, or Contents of the ſeveral Chapters in the Prophecy of

JOEL.

An. Mundi

1 JOel foretels dearth, and in Gods great name
A general Faſt and mourning doth proclaim.
2 He aggravates Gods judgements, bids the Faſt
Again, and comforts *Zion* at the laſt.
3 I'th' valley of *Jehoſaphat*, God will
Diſpute with them that wiſh'd his People ill,
As for his darling Church, he loves that ſtill.

A ſhort Analyſis, of the Prophecie of

Amos:

THe Prophet *Amos* treats in this Prophecy of

The

The { The neighbouring enemies of the Jewes, *chap*. 1, 2.
Sins of the Jews, & that either in a Diſcourſe;
{ General, concerning their ingratitude, *chap*. 3. violence and obduration, *chap*. 4. impiety, pride, inhumanity, *chap*. 5. luxury, *chap*. 6.
Special, concerning *Amaziah*, and his family, *chap*. 7.
Double type, *viz*.
A Basket of Summer-fruits, *chap*, 8.
The ſmiting and ſhaking of the lintel of the door, *chap*. 9. }

A POEME

Containing the κεφάλαια, *or Contents of the ſeveral Chapters in the Prophecy of*

AMOS.

1 GOd is diſpleaſ'd for three ſins, and for foure, *An.Mundi 3146.*
With *Gaza*, *Edom*, *Tyre*, and divers more :
2 With *Moab*, *Judah*, and with *Iſrael*,
Of whoſe unthankfulneſſe he oft doth tell.
3 The Lion roares, therefore all People feare,
Why God is ſo diſpleaſ'd, the cauſe is clear.
4 Here *Baſhans* kine to ſlaughter are condemn'd,
Becanſe

An. Mundi

Becauſe Gods many judgements they contemn'd.
5 *Iſrael*'s lamented here, wiſh'd to repent,
God their diſſembling doth but ill reſent.
6 *Iſrael* is wanton, and ſhe's rocky hard;
Sad deſolation muſt be her reward.
3151. 7 Two judgements are diverted, but the line
Shewes *Iſraels* fate, *Bethels* Prieſt doth repine
'Gainſt *Amos*; who his ruine doth divine.
8 A Basket of ripe Summer fruit foreſhowes,
Iſraels end neer, and the oppreſſors woes,
All which a famine of the Word doth cloſe.
9 Their ruine is decreed, but i'th'laſt dayes
God *Davids* Tabernacle again will raiſe.

A ſhort Analyſis, of the Prophecy of

Obadiah,

THe Prophet *Obadiah* in this Prophecy,

Doth { Terrifie, Dehort, Comfort, } the Edomites.

A Poeme,

Containing the κεφάλαια, or Contents of the Prophecy of OBADIAH.

EDom muſt be deſtroyed for his pride, — *An. Mundi* 3352.
For ſpoiling *Jacob*, by affliction try'd,
The Lord will ſurely ſtand on *Jacobs* ſide.

A ſhort Analyſis, of the Prophecy of

Jonah,

THe Prophet *Jonah* ſets forth his Embaſſage to the Ninivites,

Impoſed upon him when he was running away. See

His { Punishment, *chap*. 1.
Deliverance by Prayer, *ch*. 2.

Undertaken by him, the fruit thereof was

The

The { Preſervation of the repenting Ninivites, *chap.* 3.
Refutation of the Prophets anger, *chap.* 4. }

A POEME
Containing the κεφάλαια, or Contents of the ſeveral Chapters in the Prophecy of JONAH.

An. Mundi

1 JOnah declines his charge, to *Tarſhiſh* flies,
Is ſtorm-faſt, caſt ore-board, a whale doth riſe,
And catch him, they i'th'ſhip do ſacrifice.
2 *Jonah* prayes in the whale, God doth command
The whale, and ſhe doth caſt him on the land.
3 Then he to preach 'gainſt *Niniveh*'s content,
But judgement falls not, they, and God repent.
4 *Jonah*'s not pleaſ'd, God makes not good his word,
But God confutes him by the type o'th' gourd.

A ſhort Analyſis, of the Prophecy of Micah,

THe firſt part of the Prophecy of *Micah*, Containes

Threat-

Threatnings, *chap.* 1. *chap.* 2. *and* 3.
Conſolations *chap.* 4. and 5.
The ſecond part contains in like manner
Threatnings, *chap.* 6.
Conſolations after the complaints of the godly, *chap.* 7.

A POEME
Containing the κεφάλαια, *or Contents of the ſeveral Chapters in the Prophecy of* MICAH.

1 GAinſt *Jacobs* idols *Micah* propheſies, *An. Mundi 3199.*
Laments their woful caſe with watry eyes.
2 Oppreſſion cries, cauſes ſad lamentation,
Idols, injuſtice overthrow the nation,
Of wine and ſtrong drink they would hear relation.
3 The Princes cruel, Prophets falſe, and both
Secure, for theſe things 'tis that God's ſo wroth.
Becauſe with blood they now do *Zion* build,
Therefore muſt *Zion* be plow'd as a field.
4 But for the Church of God, the Spirit ſayes,
That it ſhall flouriſh in the latter dayes:
Its peace and glory God will highly raiſe;
5 When *Bethle'em* ſhall bring forth her mighty King,
Whoſe power all foes ſhall to confuſion bring.
6 Mean time God's angry that they ſleight his love,
Uſe falſe weights, ſpeak loud lies, and do approve
Omries old lawes, which God to anger move.
7 The Church complaines of fewneſſe, yet believes,
Bids her foes not inſult, God her relieves
With comforts, ſhe orejoy'd no longer grieves.

A

A ſhort Analyſis, of the Prophecy of Nahum,

NAhum in this Prophecy
Doth { Propound deſtruction to the Aſſyrians, *chap.* 1.
Expound the cauſes therof,
Organical, their enemies, *ch.* 2.
Principal, their ſins, *ch.* 3.

A Poeme

Containing the κεφάλαια, or Contents of the ſeveral Chapters in the Prophecy of NAHUM.

An. Mundi

1 N*Ahum* tells *Niniveh*, God's a ſtrong tower
To them that truſt, the wicked feel his power.
2 If *Iſrael*, then ſure *Niniveh* ſhall fall,
For ſinne, Gods fearful armies ſhall ſink all.
4 Down, down ſhe falls, for whoredom, witchcraſt, lies,
Her glory flees, as ſhades when Sun doth riſe.

A ſhort Analyſis, of the Prophecy of

Habakuk

H*Abakkuk* hath in this Prophecy, an Expoſtulation with God, *ch.* 1. *ch.* 2.
A Petition to God, *ch.* 3.

A Poeme

Containing the κεφάλαια, *or Contents of the ſeveral Chapters in the Prophecy of* HABAKKVK.

An. Mundi

1 HE's griev'd the wicked better men ſhould ſcourge,
That rugged Chaldees Iſraels droſſe ſhould purge.
2 He's anſwer'd, that by faith he muſt ſtill live,
Till God a recompence to Chaldee give,
And viſit upon them their cruelty,
Their riot, covetiſe, voracity.
3 The Prophet prayes, and trembles at Gods power,
Yet ſtill confides in him, as his ſtrong tower.

A ſhort Analyſis, of the Prophecy of

Zephania.

THe Prophet *Zephaniah* doth in this Prophecy,

- Threaten, *chap*. 1.
- Dehort, *chap*. 2.
- Comfort, *chap*. 3.

} The Jewes.

A Poeme

Containing the κεφάλαια, *or Contents of the ſeveral Chapters of the Prophecy of* ZEPHANIAH.

An. Mundi 3325.

1 FOr *Baals* ſake, and divers other crimes,
God will ſend upon *Judah* heavie times.
2 Who do repent ſhall finde a loving God,
But *Moab*, *Ammon* divers feele his rod;
3 *Judah* is ſhent, her Princes, Prophets, all,
For ſin, yet her in time the Lord will call.

A ſhort Analyſis of the Prophecy of

Haggai,

THe Prophet *Haggai* in this Prophecy handles

The { Structure, *chap* 1. / Glory, *chap.* 2. } of the ſecond Temple.

A Poeme.

Containing the κεφάλαια, *or Contents of the ſeverall Chapters in the Prophecy of* HAGGAI.

1 GOd, for the temples ſake which ſtands forlorne, *An: Mundi* 3446.
Blows on their meat and drink, clothes, wages, corne.
2 To ſet them on the work, he doth here tell,
The ſecond Temples glory ſhall excell,
A Signet he ſirnames *Zorobabell.*

A ſhort Analyſis, of the Prophecy of

Zacharia.

THe Prophet *Zachary* delivers himſelfe both in types and diſcourſe.

Types, partly

- Hortatory,
  - In general, to all the people, *chap.* 1, 2.
  - In ſpecial, to *Joſhua* and *Zorobabel, ch.* 3. & 4.
- Monitory, concerning falſe Prophets, *chap.* 5.
- Conſolatory, concerning Chriſt, *ch.* 6.

Diſcourſe, concerning

- Their
  - Preſent ſtate, full of hypocriſie, *chap.* 7. and 8.
  - Future ſtate under Chriſt, where we have
    - His
      - Incarnation, *chap.* 9. & 10
      - Paſſion, *chap.* 11, 12, 13.

A

A POEME

Containing the κεφάλαια, or Contents of the ſeveral Chapters in the Prophecy of ZACHARIAH.

An. Mundi 3446.

1 THe Prophet warns them of their fathers wayes,
And then three viſions in this text diſplaies.
2 *Salem* is meaſur'd, ſhe's without a wall,
God walls her, and eye-apple doth her call.
3 *Joſhua*, th'high-Prieſt, is Chriſts foregoing ſigne,
By whom the Church ſhall flouriſh, like a vine:
4 The golden Candleſticks, and Olive trees,
Have their profound, and ſacred myſteries.
5 The theeves, and ſwearers curſe in a roll flies,
Babel, a woman in the Ephah lies,
Oppreſs'd with Talents of calamities,
6 Four Charets 'twixt two mountains, *Joſhua*'s crown
Foretels the Branches Kingdom and renown;
7 The Captives ask why they do faſt in vaine,
The Prophet ſaies in faſting, they but faine,
It was for ſin that God did them reſtraine:
8 *Salem*'s rebuilded, and repeopled, God
Hath into favour now exchang'd his rod.
9 God ſayes his Church, riding upon an Aſſe
Her King ſhall come, 'cauſe this ſhall come to paſſe;
Zion is bid rejoyce, and ſweetly ſing,
to him, that will effect this wondrous thing,
10 God muſt be ſought, not Idols, he corrects
For ſin, yet ſtill his people he affects.

An. Mundi

And doth anon repair all their defects:
11 *Salem*'s deſtroy'd, but for th' elect God cares,
Beauty, and bands are broke, ſee how it fares
With careleſſe Shepherds, whom a type declares.
12 *Salem*'s a trembling cup, a ſtumbling ſtone,
Her joy begins with penitential mone.
13 *Salem* is purg'd from Idols, Chriſt muſt die,
A third part God with fire will purifie.
14 In fine *Salem* muſt fall, anon her ſmart
Her foes ſhall undergo, of them ſome part
Shall flock to Jeſus Chriſt, with all their heart.

A ſhort Analyſis, of the Prophecy of

Malachi:

THe Prophet *Malachi* threatens

The { Prieſts, *chap.* 1. & 2.
People, from the { Coming of *John-Baptiſt, chap.* 3.
Coming of Chriſt *chap.* 4. }}

A

A POEME

Containing the κεφάλαια, *or Contents of the ſeveral Chapters in the Prophecy of*

MALACHI.

An.Mundi

1 THe people are complain'd of,for their vice,
For offering blinde, and maymed ſacrifice,
For compaſſing the Lord their God with lies:
2 The Prieſts, for breaking covenant, are checkt,
Many ſoule ſins the people do infect.
3 The Meſſenger, the great refiner's neere;
Each malefactor ſhall his ſins buy deare,
But bleſſed ſhall he be that God doth feare.
4 There comes a day of fire, to wicked men,
But light to th' juſt, *Elijah* ſhall ere then,
For that great day, prepare the ſons of men.

THE Marrow OF THE BIBLE.

Containing

The Analyſis, Poemes, and Chronological Annotations Of the New Testament.

Partly

Tranſlated out of an *Anonymus* Latin Author, and partly amplified and enlarged for the benefit of all thoſe that deſire a ſpeedy and plentiful acquaintance with the Oracles of God.

By *William Ainſworth*, Φιλο-θεο-λόγου. late Lecturer at S^t^. *Peters*, Chester.

Iſidor. de libris gentil.

Quid prodeſt in mundanis proficere doctrinis, & marceſcere in divinis? Caduca ſequi figmenta, & Cœleſtia faſtidire myſteria?

Ignorantia Scripturarum ignorantia Chriſti eſt. Hier. *in* Iſa.

A Logico-theological Analyſis, of the Goſpel according to Saint

Matthew

THe Goſpel of Saint *Matthew* contains an Hiſtory of the life and death of Chriſt.

1. Life, and that either

Private, where we have his { Birth, *chap.* 1 / Educatió, *c.* 2

Publike, where we have his

Forerunner, *John Baptiſt*, *chap.* 3.

Preceding tentation, *chap.* 4.

Miniſtery, which he undertook, and diſcharged, alone, as his

{ Preaching in the Mount, concerning

The { Bleſſednes of the godly, *chap.* 5.

Experience in godlineſs, *chap.* 6.

Impediments, *chap* 7. }

Working in *Capernaum*. }

Before his paſſing the lake of *Genazereth*, *chap.* 8.

After

Ater his returne to the ſame place, *chap.* 9.

With other, as diſciples, and ſtrangers, diſciples, *viz.* his own, *chap.* 10. *Johns*, *chap.* 11.

Strangers.

Oppoſing him, *chap.* 12.
Learning of him, *chap.* 13.
Inſnaring him, by force, as *Herod*, *chap.* 14. By deceit, as the Phariſees tempting him in his doctrine, *ch.* 15. and ſignes, *chap.* 16.

2. Death, whereof ſee the

Antecedents, both in

Galile, as the
Confirmation of ſome diſciples tranſfiguration, *chap.* 17.
Reproving of the ambitious, *chap.* 18.

The confines of *Galile*, where the
Phariſees were confuted, *chap.* 19.
Diſciples confuted, *chap.* 20.

The Metropolis, or chief City, See

His
Entrance there, *chap.* 21.
Abiding there, where we have his
Diſputation with adverſaries, *chap.* 22.
Doctrine to the people, *c.* 23.
Prophecy of the deſtruction of the Temple and world, *chap.* 24.

Exhorta-

Exhortation to watch, *ch.*25.
Concomitants,*viz.* his betraying,and apprehenſion,*chap.* 26. his Paſſion and Burial,*chap.* 27.
Conſequents, as his reſurrection. *ch.*28.

A Poeme

Containing the κεφάλαια, *or Contents of the ſeveral Chapters in the Goſpel of*

S^t. *MATTHEW.*

An. Mundi & Chriſti.

1 OF Chriſts Deſcent and Birth,*Matthew* doth tel
Of his two names, *Jeſus, Emmanuel.* *M.*3947 *ch.* 1.
2 How the three *Magi* came to ſeek him, and
How *Joſeph* did tranſport him out o'th'land,
For fear of *Herod*, who Chriſt to ſurprize, *M.*3948 *ch.* 2.
Slaughters all *Bethle'ems* children, and ſo dies.
3 *John Baptiſt* preaches, roughly cloth'd, and fed,
Preferres Chriſt, doth baptize him, on his head *M.*3977
A Dove ſate, he's my Son, the fathers feed. *ch.* 30.
4 Chriſt faſts,orecomes the devil thrice,preaches,heals
To foure Apoſtles, he himſelf reveales. *M.*3978
5 See the beatitudes, ſalt, law and light, *ch.* 31.
Of killing, oathes, and how to love aright.
6 Give almes, pray, faſt, lay up in heaven ſtore,
In God truſt, ſerve one Maſter, and no more.
7 Give no raſh judgement, caſt no pearles to ſwine,
But pray, go the ſtrait way, Sheep-wolves decline
Who heares and does, builds on the rock divine.

8 Leper

*An.*Mundi *& Chriſti.*
*M.*2979 *ch.* 32.
They took their ſeveral Circuits to preach the Goſpel.
*An.*Mundi 3985. *Chriſti* 38. Helvic.
* *M.* 3979. *ch.* 32.
M. 3980 *ch.* 33.
M. 3980 *ch.* 33.

8 Leper and ſouldier's heal'd, Satan doth drown
The Swine, for that Chriſt is expell'd the town.
9 Calls *Matthew*, heales the palſie, eats his food
With publicanes, and ſtayes a flux of blood;
Blinde ſee, dumb ſpeak, Chriſt travels doing good.
10 The twelve Apoſtles call'd, are leſſon'd here,
What they ſhall do, and what they ſhall forbear.
11 *John* ſends to Chriſt, Chriſt ſings *John Baptiſts* praiſes,
Blames ſinful cities, childrens ſpirits raiſes,
Above Philoſophers, cheares in ſad caſes.
12 * Fault's found with plucking corn eares, a dry (hand
Is heal'd, an houſe divided cannot ſtand,
Blaſphemy againſt the Spirit God doth brand.
13 Of ſeed, tares, muſtard-ſeed, leaven and treaſure,
Of pearles and nets, Chriſt ſpeaks, he takes no plea-ſure
To preach at home, although he might have leaſure.
14 *Herods* conceit of Chriſt, *John Baptiſt's* ſlain,
Miraculous loaves and fiſhes, on the main
Chriſt walks, his garments hem make ſick men fain.
15 Chriſt twits the Scribes, ſhewes what defiles a man;
Heales, feeds foure thouſand, ſo as none elſe can,
Extols a womans faith of *Canaan*.
16 A ſigne, a ſigne, cry Phariſees, their leaven
Chriſt doth forbid, *Peter* inſpir'd from heaven,
Confeſſes Chriſt, who his own death foretels,
Tells how to ſave the ſoul, which all excels.
17 Transform'd, a mad mans fury he allayes,
Reades his own deſtiny, and tribute payes.
18 Be little, to be great, ſcandals refrain,
There's joy for a loſt ſheep, that's found again,
Forgive, leſt God thy ſins alſo retain.
19 Chriſt heales, about divorce reſolves a doubt,
Shewes who may have wives, who may be without,
Entertaines little children, bids ſell all
For Chriſt, leſt riches bring the greater fall,
To patient loſers he'l be liberal.
20 Vinedreſſers hir'd, a woman next doth crave

Her

Her Sons on Chriſts two hands their ſeats might have, *An. Mundi & Chriſti.*
Chriſt denies that, but ſight to blind men gave, *M.* 3981
Bids the ten humbly they themſelves behave. *ch.* 34.
21 Chriſt riding on an Aſſe, doth purifie
The Temple, next the figtree curſ'd, doth die,
Of two Sons, which doth do his fathers will,
The Farmers after ſervants th heire do kill.
22 The Princes marriage-feaſt, ſeven husbands dead,
One womans husbands all, next here you read,
Two great Commandments, compriſ'd in a word,
David in Spirit calls his Son Chriſt, Lord. (ways,
23 The Scribes and Phariſees heare, but ſhun their
Wo to the Scribes and Phariſees, he oft ſayes.
24 The Temples fall foretels what ſignes forego
His comings ſuddain as the flood of *Noe,*
Who watches for his Lord ſhall feel no woe.
25 Ten Virgins, and ten talents, with a Scheme
Of the laſt judgement are our Saviours theme.
26 He's 'nointed, ſold, commands and eats the Paſch, *M.* 3981
Ordaines the Euchariſt, 'twas *Judas* task, *ch.* 34.
By th'Prieſts, to catch his Maſter, *Peter* fights,
Then playes the Coward, Chriſt is brought with lights,
To th'bar, where divers Knights o'th'poſt do ſwear
And get deaths ſentence 'gainſt our Saviour dear.
27 *Judas* is hang'd, a dream of *Pilates* wife,
Make her ſollic t for our Saviours life,
But ſhe prevailes not, no, it will not be,
The Jewes exclaim, *Barabbas* muſt live, not he;
He's crucifi'd, his title writ, interr'd,
His grave well-guarded, leſt he ſhould be ſtirr'd.
28 And yet he roſe the third day, did appear
To his diſciples, bad them not to fear,
Sends them to preach and Chriſten every where.

A POEME

Containing the κεφάλαια, or Contents of the ſeveral Chapters in the Goſpel by S^t. *MARK.*

An. Mundi & Chriſti. Mark *writ his Goſpel An. Mundi* 4009. *Chriſti* 62. Euſeb. Helvic. *M.* 3979 *ch.* 32.

1 CHriſt is baptiz'd by *John*, is tempted, preaches,
Calls foure diſciples, and his mercy reaches
To a dæmoniack, and St. *Peters* mother,
And to a leper, beſides many other.
2 Chriſt heales, and pardons a poor Palſie-man,
Vouchſafes to call *Matthew* the publican:
He's charg'd with blaſphemy, and much doth ſay
T'excuſe the corn-eares, pluck't o'th'Sabbath day.
3 He heales the wither'd hand, rebukes the devil,
He calls his twelve, ſhewes that diviſion's evil,
Brings mutual ruine, on a fit occaſion
He ownes the godly for his generation.
4 The myſtick ſower, and his precious ſeed,
Our light we muſt impart to who have need.
The muſtard-tree growes great from a ſmall grain,
A mighty tempeſt Chriſt makes calm again.

M. 3979 *ch.* 32.

5 The legion diſpoſſeſſ'd, enter the ſwine,
The bloody iſſue, by a power divine,
Is healed with a touch, *Jaires* daughter dead,
Is now reviv'd, all are aſtoniſhed.
6 Chriſt, ſlighted in's own countrey, the twelve ſends,
John Baptiſt's ſlain, Chriſt loaves and fiſh commends,
Unto five thouſand, on the ſea he goes,
Vertue out of him, t'all that touch him flowes.
7 The Phariſees blame eating with foule hands,
Yet they themſelves break the divine commands,

Not

Not meat, but manner do defile h'aſſures,
Who caſts a devil out, and a deaf man cures.
8 A ſecond wond'rous feaſt of fiſh and bread,
The Phariſees deni'd a ſigne, Chriſts ſeed
'Gainſt theirs, and *Herods* leaven, heals blind eyes,
Asks who himſelf is, and for patience cries.
9 Transfigur'd, Chriſt inſtructs his Legates, and
A deaf dumb Spirit caſts out by command;
Foretels his death and riſing, bids be mild,
After th'example of a ſucking child,
The member muſt be cut off that offends, (mends
Theſe two things ſalt and peace Chriſt much com-
10 Divorce is queſtion'd here, children are bleſt,
Riches concluded dangerous, they do beſt
That leave all for Chriſts ſake, a fond requeſt
Here follows, for two Sons, Chriſt checks ambition,
And puts a blind man in a good condition.
11 Chriſt rides upon an aſſe, the fig-tree cauſes,
Purges the Temple, from both wares and purſes,
Shows faiths great pow'r, and queſtion'd for's Com-
A croſſe Inter'gatory gets him diſmiſſion. (miſſion
12 Th'heire's kill'd by Farmers, Chriſt doth tribute
No marriage at the Reſurrection day. (pay,
The great command is this, love God, Chriſt's ſon
To *David*, two ſmall mites have all out-done.
13 The Jewiſh plagues, ſignes of the great doomſday,
Read here, God knows the time of 't', watch &pray.
14 Chriſt is conſpir'd againſt, annointed, ſold,
Betray'd by *Jud'*, arreſted, *Peter*'s bold
To cut off *Malchus* eare, his followers flee,
The Knights o'th' Poſt falſe things do teſtifie,
He's ſpit on, ſtruck, *Peter* weeps bitterly,
Becauſe his Lord in's ſtraits he did deny.
15 He's try'd, condemn'd, and laſtly crucifi'd,
Barrabbas eſcapes, Chriſt Jeſus they deride.
Stab him o'th' Croſſe, guard his grave on each ſide.
16 Yet riſe, he again, on the third day,
Appears to men and women, ſends away
His twelve, to preach and chriſten, verifies
His words by wonders, and aſcends the skies.

An. Mundi & Chriſti.

M. 3981
ch. 34.

A POEME
Containing the κεφάλαια, or Contents of the ſeveral Chapters in the Goſpel by
S^t. LVKE.

An.Mundi & Chriſti. Luke *wrote his Goſpel.* *An.*M*undi* 4000. *Chriſti* 53 Euſeb. Helvic.

1 OF Chriſts, & *Johns* conception th'Angel brings
News.*Mary* goes t' *Eliſa*,and there ſings,
For joy of this good tydings,*Zach'ry*'s dumb,
Till *John* the Bap iſt Chriſts forerunner's come,
And then he ſings a ſweet Encomium.

2 A great taxe at Chriſts birth, Angels and Swaynes,
Sing to the Lord,the babe Chriſt bears the paines
Of Circumciſion *Mary*'s purifi'd,
Simeon,and *Hanna* ſing, Doctors that tri'd
His depth,at twelve yeers old,were ſtupifi'd.

*M.*3960 *ch.* 13. *Alii ad annum* 12. *currentem referunt.* Helvic

3 *John* uſhers Chriſt, *Herod* doth him confine,
Chriſt is baptiz'd a Dove,and voice divine
Do own him, *Luke* reports here *Joſephs* line.

4 Chriſt tempted conquers, preaches,is admir'd
Cures a Dæmoniack,and as 't was deſir'd
Peters wives mother, then himſelf retir'd.

*M.*3979 *ch.* 32.

5 Chriſts Pulpit is a Ship, miraculouſly
Fiſhes are tane, Jeſus doth purifie
Leper, and palſie-man, *Matthew* is call'd,
And Chriſt for his companions ſake's miſcall'd,
The Bridegrooms preſence doth from tears ſecure,
Old bottles wine that's new cannot endure.

M. 3979 *ch.* 32.

6 Eating of corn ears on the Sabbath's juſt,
Chriſt chooſes twelve,heals the ſick,that do truſt
Upon him, preaches to them weale, and wo,

Teaches

An. Mundi & Chriſti.

Teaches what to forbear, and what to do,
The beame, and mote i'th' eye, the fruit, and tree
The hearts treaſure, rock, & ſand-houſe, come & ſee.
7 A ſervant heal'd, a ſon reviv'd againe, *M.3979 ch. 32.*
Are mention'd here; Chriſt anſwers to the twaine,
That *John* had ſent, Chriſt drinks, S. *John* drinks not
Yet both are blam'd, nor muſt it be forgot
How th' weeping womans tears her pardon got.
8 The ſower ſowes, the windes forbeare their blaſts
At Chriſts words, who a legion next out-caſts,
And then to quicken *Jairus* daughter haſtes,
Beſides another whom a Blood-flux waſtes,
9 Chriſt ſends his twelve, *Herod* would fain Chriſt ſee;
Chriſt feeds with bread and fiſh miraculouſly,
He is transfigur'd, and a mad man cures,
Diſſwades affected greatneſſe, ſcarce endures
The paſſion of the two, that would needs burn
Churliſh *Samaria*, one that would return
To bury's father, Chriſt doth here adjourn.
10 Seventy are ſent, and leſſon'd, three great woes
Are utter'd 'gainſt three Cities, babes diſcloſe
Great things, true joy is to be writ on high,
Faine would the Lawyer himſelf juſtifie,
Mary in chooſing, *Martha* doth out-vie.
11 Pray thus, Our Father, &c. houſes that divide *M.3981. ch. 34.*
Themſelves, can never ſtand, the Lord doth chide
Them that, to *Jonah*, ask another ſigne;
The ſingle eye, as a clear light, doth ſhine,
The Phariſees waſh'd without, and not within;
Their woes are many, for their grievous ſin.
12 Beware of leaven, fear God, Chriſt confeſſe,
Take heed of too much worldly-mindedneſſe.
Like his, that built new barnes, wait for the Lord,
Who 'gainſt the careleſſe ſervant vowes a ſword,
Chriſts coming blowes the fire, by accident,
Though peace and union be his chief intent.
3 From ſudden death Chriſt infers this, Repent,
Threatens a barren fig-tree, and is ſhent;
For curing on the Sabbath, Muſtard-ſeed

An. Mundi & Christi.

'Preſents Gods kingdome,he tells all,they'd need
To ſtrive at the ſtrait gate,foretels the fall
Of great *Jeruſalem*, Temple, and all.
14 A dropſie's heald o' th' Sabbath, take th' low'ſt
The Kings great ſupper, 'tis a foul diſgrace (place,
T' attempt,and leave imperfect,t' undertake.
The trade of Chriſt,and not all elſe forſake.
Salt while it hath it's ſavour 's good,but when
That 's loſt,it's troden under foot of men.
15 The loſt ſheep,the loſt groat,and wanton ſon,
All found again,betoken what is done
In heaven,when ſinners ceaſe to hell to run.
16 The unjuſt Steward 's prudent in his way,
Make friends with Mammon,'gainſt the evill day;
No man can ſerve two maſters,who doth marry
Cannot divorce, except his wife miſcarry.
Dives and *Lazarus* exchange eſtates,
Though *Lazarus* erewhile lay at *Dives* gates.
17 Forgive,but ſcandalize not,faiths increaſe
Beg of the Lord,faith's mighty,do not ceaſe
M. 3981 To cry down thine own works,ten lepers bleſt
ch. 34. With cure,yet only one his thanks expreſt.
Like *Noahs* ſudden flood,like lightning clear,
So will the Son of man,in's day,appear.
18 A reſtleſſe widow with a Judge prevailes,
The Phariſees ſelf-boaſting nought availes,
Chriſt endeares children,rubs the rich mans ſore,
When he bids ſell all,and beſtow't o'th' poore;
And now a blinde man heals,as oft before.
19 *Zache* aſcends,deſcends,Chriſt entertaines,
Ten talents are improv'd by honeſt gains;
Chriſt on an Aſſe doth into *Salem* ride,
Bleſt he that comes in Gods name,all Saints cry'd
By him,there come,the Temple's purifi'd.
20 *Johns* pow'r to baptize juſtifies his Lord,
The Vineyard-farmers kill the heir with th' ſword
Yet maugre their ſpite he's the corner-ſtone;
He's ask'd ſhould they pay *Cæſar*,or pay none?
To th' queſtion of ſeven husbands to one woman,

He

An. Mundi & Christi.

He anſwer'd ſo exactly, thenceforth no man
Durſt tempt him farther, and when they had done,
He asks, if Chriſt were *Davids* Lord, or Son;
Of the Scribes pride, and prayers he'l have none.
21 He magnifies the widows two poor Mites,
Foretels the worlds, and *Salems* end, invites
To ſoberneſſe, and watching, till the day
Come, wherein heaven and earth ſhall paſſe away.
22 At's parting feaſt, they queſtion who it ſhould be
That ſhould betray him, ſtrive for dignity,
Peter vowes not to flinch, they ſhew two ſwords,
He ſaies enough, and gives them no more words;
But pray'd, till he's aſſaulted, kiſs'd and tane,
Peter cuts off an eare, Chriſt heals't againe,
Is led away, *Peter* denies him then,
And he is buffeted by graceleſſe men.
23 At laſt accuſ'd, cri'd down, condemn'd, a thiefe
Is rather freed then he, 't was ſmall relief
T' have help to beare his Croſſe, he's crucifi'd;
And two theevs with him, one on either ſide;
Women lament, his title 's writ, the Sun
Grew dark, & the vaile rent, when 's breath was gone.
Joſeph his body begs, and doth it lay
In the ſame tomb he'd made for 's own laſt day.
24 The third day he aroſe, Angels declare
This to ſome women, they no pains do ſpare,
To tell it t' others, two *Emaus*-men
In breaking bread diſcern'd him, he went then
To the diſciples, t' ope their mental eyes,
And laſtly to himſelf opened the skies.

A

A Logico-theological Analyſis, of the Goſpel according to Saint John.

ST. *John* treats in this Goſpel, of the
Perſon of Chriſt, *ch.* 1.
Office of Chriſt, which is diſtinguiſhed according to his foure travels or journeys.

I. To the Feaſt of the Paſſeover, where we have

His { Paſſage from *Cana* of *Galilee* to *Hieruſalem*, *chap.* 2.
Abode there during the Feaſt, *ch.* 3.
Return from thence thorough *Samaria* and *Galilee*, *ch.* 4.

II. To the Feaſt of Pentecoſt, where we have

His { Curing of a Palſie-man on the Sabbath, *chap.* 5.
Feeding of the People in the wilderneſſe, *chap.* 6.

III. To

III. To the Feaſt of Tabernacles, where we have

His { Coming, *ch.* 7.
Abode there, whence followed the

Quarrels of the Phariſees, about the doctrine of the true light, *chap.* 8. and the healing of a blinde man on the Sabbath, *chap.* 9.

Violences, more open, by ſtones, *ch.* 10. & more ſecret in their Councels, *ch.* 11.

IV. In his fourth travel hapned his death, and thereof the

Antecedents,

Viz. { Acts { Kingly entrance, *ch.* 12.
Lowly waſhing, *ch.* 13,

Words, when, *viz.* at Supper, *chap.* 14. what kinde of words, *viz.* Hortatory, *chap.* 15. Conſolatory. *chap.* 16. Petitionary, *chap.* 17.

Concomitants,

Mediately, in the garden and High-Prieſts Pallace, *chap* 18.

Immediately, in the Common-hall and place of puniſhment, *chap.* 19.

Conſequents, as his Reſurrection revealed

To { Thoſe that were in *Judea*, *chap.* 20.
Thoſe that were returned to *Galilee* and *Tiberias*, *ch.* 21.

A POEME
Containing the κεφάλαια, or Contents of the ſeveral Chapters in the Goſpel of St. JOHN.

An. Mundi & Chriſti. St. Iohn returning from Pathmos wrote his Goſpel. Hier. An. Mundi 4046. Chriſti. 98 Helvic.

1 CHriſt is divine, himſelf he doth diſplay
To them that fain would know him, the third (day
Andrew and Peter he by John doth call,
Nathaniel too, and Philip, foure in all.

2 Makes water wine, the Temple purifies,
Shewes his own death, and riſing, th'heart deſcries.

3 How to be born again he doth direct,
And what the Serpent meant, erewhile erect
I'th'wilderneſſe, how he the world indeares,
The greater he is, the leſſe John appeares.

M. 3978 ch. 31.

4. Chriſt with a Dialogue, near Samaria's Well,
Converts a woman, and a many more.
At home a Prophet is not thought t'excel,
Chriſt heals a childe was almoſt dead before.

M. 3979 ch. 32.

5 Chriſt heales a man that at Betheſda miſſ'd,
And for that healing, on the Sabbath's hiſſ'd
And perſecuted, he's as th' father great,
The Scriptures ſhew he deales with no deceit.

M. 3980 ch. 33.

6 He feeds five thouſand with five loaves, two fiſhes,
To them that heare for fleſhly ends he wiſhes
Pure Manna, and his own fleſh celeſtial diſhes.

7 Chriſt at a Feaſt of Boothes did preach aloud,
Maintain'd his Sabbath-cure, and was allow'd
By ſome not others, Nicodemus gets
A ſnub, becauſe he Chriſt ſomewhat abets.

8 Th' adult'rous woman's pardon'd, they compare, *Abraham* with him, and non-pluſſ'd boldly dare To throw ſtones at him, he evades i'th aire.
9 The Phariſees the cured blinde man hate, He baffles them, he's excommunicate, Chriſt comforts him, foretels their heavy hate.
10 He is the bleſſed ſhepherd, and the door, Diverſly thought of, his works ſhew his power, 'Scapes beyond *Jordan*, 'tis not yet his houre.
11 He raiſes *Laz'rus*, Prieſts and Phariſees Conſult againſt him, *Caiaphas* propheſies.
12 *Mary* 'noynts Chriſt, the rout would *Laz'rus* ſee, And kill him too with Chriſt for company, Chriſt rides an Aſſe to *Salem*, glorifi'd By thunder, foretels how he after di'd, Complaines of their ambitious worldly pride.
13 Waſhes his Pupils feet, warnes humble love, Foretels that *Judas* ſhall the Traitor prove, And Peter from his ſtanding thrice remove.
14 He ſayes no longer they muſt ſee his face, And that he goes to prepare them a place, Leaving mean time his Peace and Spirit of grace.
15 Chriſt and his Saints are like to branch and vine, Th' world hates, as Chriſt, ſo all that are divine.
16 In trouble this is comfort, Chriſt will heed Their Prayers, but againſt the world proceed, He'l ſend them inward Peace in time of need.
17 Mean time, as for's own glory, ſo he prayes, That God would bleſſe his choſen ſundry wayes.
18 Then followes here th' arreſt of Chriſt betray'd, And what part every one at that time plaid, *Judas*, Saint *Peter*, *Pilate*, th' High-Prieſts maid.
19 Chriſt ſcourg'd, and crown'd with thornes, *Pilate* would faine Reprieve him, but his labour's all in vain. In fine, he dies, his title's writ, lots caſt. *Mary* aſſign'd to *John*, Chriſt is embalm'd, And buri'd, ſo the Jewes in part are calm'd.
20 *John*, *Peter*, *Mary*, come on the third day

An. Mundi & Chriſti.

M. 3981 *ch.* 34. *Ut alii An. Mundi.* 4010.

Pilate *at the laſt killed himſelf. An. Mundi* 3988. *Chriſti* 41.

An. Mundi & Chriſti.

To 's grave, and finde his body gone away.
To *Mary Magdalene* he firſt affirmes,
His riſing, and anon *Thomas* confirmes.
21 To his diſciples fiſhing he doth come,
Dines, foretels *Peter* of his Martyrdom,
Sayes not, whether *John* ſhall ſtay to th' day of doom

A Logico-theological Analyſis, of the Acts Of the APOSTLES.

SAint *Luke* in the *Acts of the Apoſtles* ſhewes what things were done by the Old Apoſtles, either amongſt the Jewes, where we have their

- Preparation
  - Active, in chooſing *Matthias, chap.* 1.
  - Paſſive, in receiving the holy Ghoſt, *chap.* 2.
- Action, about the Apoſtleſhip of
  - Some, as *Peter* & *John*, their action, *ch.* 3. paſſion, *ch.* 4
  - All, *ch.* 5.

Deaconſhip, how inſtituted, *ch.* 6. Adminiſtred by *Stephen* the Martyr, *ch.*7. and *Philip* the Preacher. Upon whoſe Miniſtery followed the ſoftening of the Samaritanes and Eunuch, *ch.* 8. and the hardening of *Saul*, afterwards converted, *ch.* 9.

Gentiles, that is, *Cornelius* taught by *Peter*. See

His { Doctrine, *ch.* 10.
Defence, *ch.* 11.
Impriſonment, *ch.* 12. }

New or later Apoſtles, as *Paul*, whoſe ſeveral peregrinations or journeys are reckoned up, *viz.*

1. With *Barnabas*, leaving *Antiochia*, *ch.* 13. returning to it, *ch.* 14.
2. With *Silas*, where we have

His { Going out, *ch.* 15.
Abode in *Aſia*, *ch.* 16. & *Greece*, *ch.* 17.
Return, *ch.* 18. }

3. In this third we have the place of his Setting forth, *ch.* 19.

Abode, *viz.*

† At *Jeruſalem*, where he goes about to pacifie the Jewes

By { Actions, as a formal Vow, *ch.* 21.
Words, with { The People, *ch.* 22.
The Magiſtrate, *ch.* 23. } }

† At *Ceſarea*, where we have his action.

Under

Under { Governour *Felix*, *ch.* 24. and *Feſtus*, *ch.* 25.
King *Agrippa*, *ch.*26.

4. Towards *Rome*, where we have

His { Sailing thitherward, *ch.* 27.
Coming thither, *ch.* 28.

A POEME

Containing the κεφάλαια, or Contents of the ſeveral Chapters in the

ACTS of the APOSTLES.

*An.*M*undi & Chriſti*

*M.*3935
ch. 38
Ioel 2. 28.

1 CHriſt, after oft appearing, climbes the skies,
To point out times and ſeaſons he denies.
Matthias Judas-place doth enterprize.
2 At *Pentecoſt* the cloven tongues appear,
Th'Apoſtles ſpeak all tongues whereat ſome jeere,
Some wonder; *Joels* text is made good here.
Peter three thouſand, in one day, converts,
And doth baptize, they're Chriſts with all their hearts.
3 *Peter* and *John* do heale a man, that's lame,
Peter exhorts them to embrace Chriſts name.
4 They 're both conventec 'fore the Ruler, and
Not to preach in Chriſts name, receive command,
Yet they with th'Church, do to their tacklings (ſtand.
5 Falſe *Ananias*, and *Sapphira* die
For halting, in their vow'd community.
Th' Apoſtles wonders work, in priſon lie,

Are

Are freed by Angels, good *Gamaliel* | *An. Mundi & Chriſti.*
In ſaving them, from being kill'd, doth well.
6 Th' Apoſtles for their help, do Deacons chuſe:
Stephen is one, him falſely ſome accuſe.
7 He anſwers for himſelf, and payes them home,
For murthering Chriſt, wherefore his final doom
Is to be ſton'd, which came to paſſe that day,
While he moſt tenderly did for them pray.
8 *Saul's* one of 's foes, *Philip Samaria* teaches,
Seconded by *John* and *Peter*, *Magus* reaches
At ſpiritual gifts, to buy them, and 's blam'd ſore,
Philip baptizing th' Eunuch, 's ſeen no more.
9 *Saul's* for *Damaſcus*, by an heav'nly light
Call'd, he firſt loſes, then receives his ſight,
He preaches Chriſt, and ſaves himſelf by flight.
Peter doth cure *Æneas*, and the maid
Call'd *Dorcas*, whom for dead her freinds had laid.
10 *Cornelius* ſends, and *Peter* ſatisfi'd
By viſion, comes, and preaching, edifi'd
The hearers, whom the Spirit ſanctifi'd,
And *Peter*, by baptizing, purifi'd.
11 *Peter* is blam'd, 'cauſe he to th' Gentiles went,
But his Apology gives full content,
At *Antioch* firſt Chriſtians got their name. M. 3989.
In *Claudius Ceſars* time a famine came, *ch.* 42.
As *Agabus* had erſt foretold the ſame. M. 3993
12 *Herod* kills *James*, and *Peter* layes by th'heels, *Helvic.*
Th' Angel frees *Peter*, but King *Herod* feels *ch.* 46. *ut*
Gods ſtroke, he of a louſie ſickneſſe dies, *alii.*
And with his death Gods good word multiplies. M. 4010.
13 *Barnabas* and *Saul* go convert *Sergius Paul*, *ch.* 63.
Saint *Paul Bar-Jeſus* doth the devils childe call,
The Gentiles do believe, Jewes not at all.
14 *Barnabas* and *Paul* are forc'd from *Icony*,
At *Lyſtra* they will needs them deifie,
But *Paul* 's half-ſton'd to death there by and by,
Yet 'ſcapes, and helps t'ordain Presbytery.
15 'Bout Circumciſion there is mickle ſtirre, M. 3998
Th' Apoſtles how t'appeaſe it do conferre, *ch.* 51.

An.M. *&* *Chriſti* *Barnabas* and *Paul* are about *Mark* divided,
Silas with *Paul*, with *Barnabas Mark* ſided.
16 An old man in a viſion doth them call
To *Macedonia*, *Timothy* by *Paul*,
Is circumciſ'd, *Lydia* believes,
A ſpirit's caſt out, which the Maſter grieves,
Makes them impriſon *Paul* and *Silas*, they
By pray'r and praiſe obtain an open way,
But were diſmiſſ'd as Romanes the next day.
M. 3998. *ch.* 51. 17 At *Athens*, and at *Theſſalony* Paul
Diſputes and preaches, many God doth call,
The name of unknow'n God h' expounds to all.
18 At *Corinth* Paul doth preach, and work with's (hands,
Incourag'd in a viſion fearleſſe ſtands:
Gallio his foes combined ſoon disbands:
Apollos by *Priſcilla*, and her mate,
In higher learning is indoctrinate.
19 Saint *Paul* gives th' Holy Ghoſt, the Jew repines,
The devil beats th' exorciſts, *Demetrius* whines,
M. 4001. *ch.* 55. And raiſes uproares for *Diana*'s ſake,
The Town-clark doth at laſt a fair end make.
ut alii 20 *Paul* miniſters th' Euchariſt at *Macedon*,
M. 4020. *Eutichus* revives, and to *Miletus* gone
ch. 73. He calls th' Epheſian elders, bids t' attend
The Church, and ſo doth with ſad farwel end.
21 *Paul* will needs go to *Jury*, *Agabus*
Tells him that he muſt ſuffer thus and thus,
M. 4004. Yet he will go, there come bound with two chains,
ch. 57. Speaks Greek and Hebrew when he audience gains.
22 Tells his Converſion, the Jewes 'gainſt him cry,
And yet becauſe of his immunity,
At *Rome* he is diſmiſſed by and by.
23 *Paul* pleads, the Prieſt bids ſmite him, divers vow
His death, yet he's preſerved, the text ſayes how.
24 *Tertullus* Declaration *Paul* gainſayes,
To perſecute St. *Paul Felix* delayes,
Heares him preach Chriſt, and yet he leaves him bound,
He thought perhaps *Paul* would with him compound.

25 Now

25 Now before *Feſtus* muſt *Pauls* cauſe be tri'd,
Who to the Jewes in this thing ſoon comply'd,
To ſend him down to *Jury*, *Paul* ſayes, no,
He'l go to *Ceſar*, aud 't was order'd ſo,
This order *Feſtus* lets *Agrippa* know.
26 St. *Paul* himſelf t' *Agrippa* tells his minde,
His ſtrange Converſion, when he was ſtruck blinde,
And how he preach'd ere ſince, although he had
Small thanks from th' Jewes, *Feſtus* ſayes, *Paul*, thou 'rt mad.
27 St. *Paul* in 's way to *Rome* findes danger great,
They 're ſhipwrack't, ſwim for life, yet land they get
28 Where come, a viper on St. *Pauls* hand ſeiſ'd,
Yet he receiv'd no hurt, divers diſeaſ'd
Are heal'd by him, then they to *Rome* paſſe on,
Where *Paul* doth preach to all, and denies none.

An. Mundi & Chriſti.

M. 4007. *ch.* 60.
Helvic. *ut alii.*
M. 4026. *ch.* 79.

A Logico-theological Analyſis, of S^t. *Pauls* Epiſtle to the

Romanes.

OF this Epiſtle of St. *Paul* to the *Romanes*, there are three parts, *viz.* A Preface, a Treatiſe, and a Concluſion.

1. A Preface, to the 16. *verſe* of *chap.* 1.
2. A Treatiſe, partly
   Didaſcalical, or Doctrinal, concerning the cauſe of our ſalvation, both next, and remote.
   Next, where the

False

False and counterfeit cauſe is removed, *viz* Works, *chap.* 2, 3.
True is confirmed,
By the
- Example of faithful *Abraham*, *c.* 4.
- Faiths own
  - Object Chriſt who is oppoſed to *Adam*, *chap.* 5.
  - Double adjunct, *viz.*
    - Sanctification which he ſhews to be neceſſary, *chap* 6. Imperfect, *chap.* 7.
    - Truſt and confidence from the Spirit juſtifying, ſanctifying, comforting, *chap.* 8.

Remote. *viz.* Predeſtination, where he ſpeaks of the Jewes rejection and reſtauration.
Rejection, and the
Cauſe thereof, Gods will, *chap* 9.
Signes and effects thereof, *viz.* their ſupine negligence, *chap.* 10.
Reſtauration, and remnant, *chap.* 11.
Hortatory, to works and duties,
Generally, towards God and our brother, *chap.* 12.
Specially in
Things
- Neceſſary towards Superiours, *chap.* 13.
- Indifferent towards inferiours and weak ones, *chap.* 14.

3. A Concluſion, which contains

Doctrine

Doctrine concerning { Matter of duty. His own perſon, *chap.* 15.

Divers ſalutations, *chap.* 16.

A POEME

Containing the κεφάλαια, *or Contents of the ſeveral Chapters in the Epiſtle of* S^t^.Paul *to the* ROMANES.

An.Mundi & Chriſti.

1 P*Aul*'s debtor to the Romanes,would them ſee,
Tells of Gods wrath 'gainſt all iniquity,
And of the old worlds ſins particularly.
2 Who doth what he condemns,is worthy blame,
Be't Jew or Gentile,he muſt bear his ſhame;
God is impartial,and doth him embrace
Who is a Jew in ſpirit,not in face,
3 Not ſo, but that the Jews Gentiles excel,
And yet as Gentiles Jews do ſin as well,
Faith then with both,not works muſt bear the bell.
4 'T was *Abrahams* faith with Circumciſion ſeal'd,
That made him juſt,and as 'tis oft reveal'd,
The Churches father,firſt in him conceal'd.
5 Faiths righteouſneſſe makes with God perfect peace,
Adam brought ſin and death, Jeſus releaſe.
6 Not that we live in ſin, we are baptiz'd,
In token of our death to 't, enfranchis'd,
In all our members,for at death ſin's priz'd.
7 No law to dead men,to the law we're dead,
To ſerve Chriſt in the ſpirit, yet we dread
T o ſay,the law is bad, although there be
'Twixt it, and our luſts-law an enmity.

8 No

8 No death to them in Chriſt,they *Abba* ſay,
The Spirit too aſſiſts them when they pray,
Nought can Gods love from them remove away.
9 *Paul*'s ſorry for the Jews,all *Abrahams* ſeed,
Of Gods good promiſe,were not heirs indeed,
God doth,as Potters,with their clay,proceed.
10 *Paul* would have *Iſrael* ſav'd, they've zeal that's
blinde.
The word works faith, publiſh'd to all mankinde.
11 All *Iſrael*'s not caſt off,and thoſe that are,
Shall yet returne in time,O Lord, how rare,
How deep are all thy wayes,and paſt compare?
12 Pleaſe God becauſe of's mercy, every one
Attend his calling,love and bleſſe,curſe none,
Revenge not for a wrong that's erewile done.
13 Obey Superiours,love fulfils the Law, (draw.
Th' approaching day bids from dark works with-
14 Judge not for things indifferent,all are pure,
Only no weak ones to offend be ſure. (rejoyce,
15 The ſtrong muſt bear with th' weak, Gentiles
Paul's their Apoſtle, and they hear his voice,
Where Chriſt was never nam'd, he prays them pray
That God may bleſſe him to and fro in's way.
16 He praiſes *Phebe*: and ſaluteth many,
Bids them marke Make-bates,if ſo there be any.

A Logico-theological Analyſis, of the firſt Epiſtle of Saint *Paul* to the

Corinth.

IN this Epiſtle, after an *Exordium* follows a Treatiſe, containing in it

1. A redargution or reproof of their faults, which he underſtood of by report, both in reſpect of doctrine and manners.

Doctrine, as Schiſmes proceeding from their prepoſterous judgement.

Of { Falſe teachers vain eloquence, *ch.* 1.
True and Orthodox Teachers; }

Simplicity, which he proves to be more profitable for the glory of God, and to illuſtrate his power, and wiſdom, *chap.*2. And to inform the weakneſſe of carnal men, *chap.* 3.

Contempt, *chap.*4.

Manners, from

The Exceſſe / Defect of love: In ſuffering the inceſtuous perſon, *ch*.5. In their contentions, *ch*. 6.

2. A doctrinal anſwer to their Epiſtle in things indifferent, in

Private Aſſemblies, where he ſpeaks of marriage and ſingle life, *chap*.7,

Publike Aſſemblies, where he teaches to abſtaine from things offered to Idols.

From
- The effect, *viz*. the ſcandal of Brethren, *chap*. 8.
- Example, both
  - His own, *chap*.9.
  - The Iſraelites, & their puniſhment, *chap*:10.

Neceſſary, which were

To be done, in reſpect of

Spiritual meetings, in prayer and prophecy, & in the Lords Supper, *chap*.11.

Spiritual gifts, whereof he ſhews,

the
- Abuſe, *chap*. 12.
- Uſe, if they be referred

To
- Charity, wch he extols, *c*.13.
- Prophecy, rather then a ſtrange tongue, *chap*. 14.

To be believed, concerning the reſurrection, *chap*:15.

A concluſion for making collections, and about other private matters, *chap*.16.

A

A Poeme

Containing the κεφάλαια, or Contents of the ſeveral Chapters in the firſt Epiſtle of Saint Paul to the CORINTHIANS.

An. Mundi & Chriſti.

1 *PAul* ſalutes, and gives thanks, their ſtriſe cries down,
The world's a fool, Gods wiſdom wears the crown.
2 Deep myſteries without mans eloquence
Saint *Paul* reveals, ſurpaſſing the worlds ſenſe.
3 But Corinth's carnal, he doth plant, and lay
A good foundation, fire at th' latter day,
Shall try all ſtructures, whether gold, or hay.
4 Reverence the Clergy, they are wav'd to God
By many ſuff'rings, *Paul* will come with th' rod,
If 's fathers precepts under foot be trod.
5 Th' inceſtuous perſon's excommunicate,
Old leaven they with care muſt extirpate.
6 Fy, fy, 'fore heathen men you do implead
Your brethren, ſin to heav'n will never lead,
All things are lawful, yet not fit for me,
You are Gods Temples, fornication flee.
7 Marriage is a cure for't, each man muſt ſtay
In's calling, by and by he reſolves whether,
A paire (one but i' th' faith) may live together,
And then of maids, and widows much doth ſay.
8 Abſtain from Idol-meats, and ſcandal flie,
Our freedom muſt be crown'd with charity.

An. Mundi & Chriſti.

9 Preachers may live by th' Goſpel, which they preach,
Our life 's a race, run we the crown to reach.
10 Jews Sacraments are our types, their plagues to us
Are admonitions, that we ſin not thus,
By Idols, and their other ſins, 'tis evill
For men to eat with God, and with the Devil.
11 Women muſt cover th' head, men muſt be bare,
Come not to Gods board but with ſpecial care.
12 The Spirits divers gifts makes th' body one,
Like nature, all gifts are ſumm'd up in none.
13 All gifts are nothing without charity.
'Bove faith and hope it hath the dignity.
14 Speaking with tongues, to prophecy ſubmits,
Silence in publike women beſt befits.
15 Chriſts reſurrection proves ours, ſome gain-ſay it,
Its truth and mode, but *Paul* doth here diſplay it.
16 Relief to th' needy Saints muſt be extended,
Some rules are added, *Timothy* s commended,
With an *Anathema* th' Epiſtle's ended.

A Logico-theological Analyſis, of the ſecond Epiſtle of Saint *Paul* to the Corinth.

THis Epiſtle differs from the former, as Oile from Wine, the Goſpel from the Law, Reproof from Comfort. It hath three parts, *viz.*

1. An Apology, wherein he excuſes, and wipes away the imputations, Of

Of { Levity, *chap.* 1.
Severity, *chap.* 2.
Oſtentation; where we have the
Praiſe of the Goſpel, from its effects, and by a compariſon, *ch.* 3.
Excuſe of it, notwithſtanding

The { Obſcurity, *chap.* 4. / Croſſe, *chap.* 5. } that follow and attend it.

2. An Exhortation,
General, to purity of life, and to ſhun the company of the impure, which
He { Propounds, *chap.* 6.
Confirms by an atteſtation of his own { Fidelity. / Benevolence, *ch.* 7.
Particular, to almes, where he ſpeaks
of the { Collection, *ch.* 8 / Collectors, *ch.* 9. } of almes.

3. A reproof, partly of
Troublers of the Church, whom accuſing by the way, he excuſes his own
Lowlineſſe and humility, *chap.* 10.
Boaſting of things { Ordinary, *ch.* 11. / Extraordinary, as revelatiõs, *c.* 12
Erroneous perſons, where he threatens, exhorts, comforts, and concludes, *chap.* 13.

A Poeme

Containing the κεφάλαια, or Contents of the ſeveral Chapters in the ſecond Epiſtle of Saint Paul to the CORINTHIANS.

An. Mundi & Chriſti.

1 GAinſt trouble *Paul* doth Corinth fortifie,
And for's not coming make Apology.
2 And here again quit th' excommunicate,
And th' unlike ſenſe of ſeveral hearts relate,
That unto life, or death are deſtinate.
3 Needs *Paul* commend himſelf? they magnifie
His Miniſtry enough, Chriſts Miniſtry
Doth *Moſes*-es many degrees out-vy,
4 *Pauls* preaching 's only hid to thoſe are loſt,
He 's zealous, and i' th' world with troubles toſt,
5 But his reward 's in heaven, which t' attain,
He labours t' have his conſcience without ſtain,
Live all to Chriſt, who di'd, and roſe again.
6 See *Pauls* Herculean labours, we are all
Chriſts Temples, who is Croſſe to *Belial*.
7 *Paul* 's glad that they were ſorry, 'cauſe it turn'd
To their good, *Titus* with good news return'd.
8 The Macedonians bravely lead the way
For Contribution, *Pauls* minde is that they
Follow, and *Titus* muſt receive the pay.
9 But he would have them give with lib'ral minde,
That they an ample recompence may finde,
When they that thinly ſowe ſhall come behinde.

10 Spiritual,

An. Mundi & Chriſti.

10 Spiritual, not carnal armes are St. *Pauls* here,
His power 'sagainſt oppoſers far and near,
Yet t'over-vaunt himſelf he doth forbear.
11 But now enforc'd, he layes himſelf more forth,
Comparing 's own with Pſeudapoſtles worth
12 Boaſts not of viſions, but infirmity,
Ore which Gods grace doth give him victory,
And yet ev'n this he ſpeaks unwillingly.
13 Threatens th'obdurate, bids them their faith prove,
Prayes, bids farewel, perſwades to peace and love.

A Logico-theological Analyſis, of the Epiſtle of S^t^. *Paul* to the

Galatians,

SAint *Paul* (in this Epiſtle treats of Himſelf and his Goſpel, which he ſhewes

To be { Received, not from man, but God, *chap.* 1.
Approved of all, yea even the very adverſaries, *chap.* 2.

Ours, that is, the Churches affaires, *viz.*

Our { Juſtification by faith, not by the Law Moral, *chap.* 3, or Ceremonial, *chap.* 4.

 Liberty,

Liberty, thorough Chriſt, which he wiſhes neither to be
Cowardly letten down, nor
Licentiouſly advanced, to
The { Works of the fleſh.
Offence of { Inferiours, *chap.* 5.
Superiours, *ch.* 6.

A POEME

Containing the κεφάλαια, *or Contents of the ſeveral Chapters in the Epiſtle of* S^t^. Paul *to the* GALATIANS.

An Mundi & Chriſti.

1 PAul wonders they ſo ſoon had him forſook,
Who not from men, but God his Goſpel took,
Sayes, that if Angels ſpeak againſt it, they
Are curſt, though once he walk't a deſp'rate way.
2 After ſome yeares he unto *Jury* wends,
There with ſome pillars he ſome ſmall time ſpends,
And *Peters* halting ſharply reprehends.
3 Begin i'th'ſpirit, and i'th'fleſh conclude,
Sure ſome inchantment did the men delude:
Vainly they on the Church the law obtrude.
4 Chriſt frees his Saints from that, they 're *Abrahams* (ſeed,
By the free-woman, therefore free indeed,
In hate, as erſt in love, they do exceed.

5 Stand

An·Mundi & Chriſti.

5 Stand in your liberty, flee Circumciſion,
Would they were quite cut off that cauſe diviſion,
If you expect the Kingdom to inherit,
You muſt bring forth, not fruits of fleſh, but ſpirit.
6 Binde up the wounds of weak ones Surgeon-like,
The ſeeding, and the crop are both alike,
In Chriſt, and 's Croſſe *Paul* only doth delight,
Whereby all worldly joyes are put to flight.

A Logico-theological Analyſis, of the Epiſtle of Saint *Paul* to the Epheſians

OF this Epiſtle there are two parts.

I. A Treatiſe, which is partly doctrinal, partly hortatory.

Doctrinal, to confirm them in the faith by arguments drawn from

Chriſt, and his benefits granted

To
- Others, as
  - Generally, all mankinde.
  - Specially, to the Apoſtles, *chap.* 1.
- The Epheſians themſelves, which he amplifies by a compariſon with their life paſt, in reſpect of their

Sin-

Sin-defiling, and grace-renewing Gentility, *ch.* 2.

Paul himſelf, where he relates his own Sufferings and afflictions.

Leſſons which he { Learned. / Taught, *ch.* 3.

Hortatory, to advance and promote them in godlineſſe, and it is either
General, *chap.* 4.
Particular, *ch.* 5.

II. A Concluſion, containing a Cohortation, Obteſtation and Comprecation, *chap.* 6.

A POEME

Containing the κεφάλαια, *or Contents of the ſeveral Chapters in the Epiſtle of* S^t^. Paul *to the* EPHESIANS.

An. Mundi *& Chriſti.*

1 Before the world was, God hath choſen his,
To be Partakers of eternal bliſſe.
2 Veſſels of wrath by nature, are by grace,
Veſſels of honour, ſign'd t'an heavenly place.
3 The Gentiles calling is reveal'd to *Paul*,
Lockt up of old, but now diſplaid to all.
4 Walk worthy of 't in peace and unity,
Change th'old man for the new mans purity,

Grieve

Grieve not the Spirit, that ſeales t'eternity.
5 He wills them love, be chaſte, lead a pure life,
As Chriſt the Church, ſo each man love his wife.
6 Children and ſervants muſt learn to obey,
Our life 's a warre, God armes us Cap-a-pe,
Only ſtand faſt, and we ſhall get the day.

A Logico-theological Analyſis, of the Epiſtle of S^t^. *Paul* to the Philippi,

THis Epiſtle to the *Philippians*, containes
I. An exhortation, to Progreſſe and Conſtancy, ſhewing whom they ſhould Follow, that is,

Himſelf, and his patience in bonds, *chap.* 1.

Others, as
- Chriſt moſt humble and glorious.
- The diſciples, *Timotheus* and *Epaphroditus*, whom he commends comparatively and ſimply, *ch.*2.

Avoid and flee, that is, the Miniſters of Circumciſion, now unprofitable, and therefore called Conciſion, *ch.* 3.

II. A

II. A Concluſion, which admoniſhes, commends, prayes and ſalutes, *ch.* 4.

A POEME
Containing the κεφάλαια, *or Contents of the ſeveral Chapters in the Epiſtle of* S^t^. Paul *to the* PHILIPPIANS.

An.Mundi & Chriſti.

1 ST. *Paul* gives thanks for them, gains by his chains,
Even death it ſelf will bring him no ſmall gains,
Though ſtill he live for their good to take pains.
2 Be one, and humble too as Chriſt ſtoop'd low,
With fear, and trembling in the Lords way go.
3 Beware of dogs, all's dung with Chriſt compar'd,
Him ſeek, by vicious men be not inſnar'd.
4 Rejoyce, rejoyce, be not in deep cares drown'd,
Saint *Paul* hath learn'd to want, and to abound,
Through Chriſts great ſtrength nothing can him confound.

A Logico-theological Analyſis, of the Epiſtle of St. *Paul* to the Coloſſi.

THis Epiſtle to the *Coloſſians* containes
1. A Treatiſe, partly
Doctrinal, where he Teaches

Teaches that we muſt truſt in Chriſt alone, *chap.* 1.

Confutes Philoſophers and falſe Apoſtles, and the things they couple with Chriſt, *chap.* 2.

Hortatory, where he ſpeakes

Generally, of

The { Fountain of Piety, Mortification, and Regeneration.
Streames of it, that is, divers duties, *chap.* 3.

Specially, of ſome proper and perſonal duties.

2. A Concluſion, which exhorts, commends, ſalutes, and commands, concerning the reading of this Epiſtle, and admoniſhing of *Archippus*, *chap.* 4.

A POEME

Containing the κεφάλαια, *or Contents of the ſeveral Chapters in the Epiſtle of St.* Paul *to the* COLOSSIANS.

An. Mundi & Chriſti.

1 P*Aul* prayes, and thanks for them, doth undertake
What's yet unſuffer'd by him, for Chriſts ſake,
With joy bids them the Goſpel ne'er forſake.
2 Cleave cloſe to Chriſt, the law, nor world, nor men,
Can precepts give like Chriſts, die to them then.
3 Riſen with Chriſt, raiſe up your hearts on high,
Your fleſhly members ſee you mortifie.

Husbands

An. Mundi & Chriſti

Husbands, wives, children, all, do't cheerfully.
4 Laſtly, he bids them pray with fervent heat,
Walk wiſely towards them that know not yet
Chriſt Jeſus, let their words have ſalt and grace,
Salutes, and bids *Archippus* look to's place.

A ſhort Analyſis, of the firſt Epiſtle of Saint *Paul*, to the Theſſal,

IN this Epiſtle, after a Salutation, he Commends them for that in the time of tribulation they received the Goſpel, *chap* 1. retained it, *chap*. 2. where he ſpeaks of

His own entrance amongſt them, and Converſation with them.
Their Converſion by him, and Confirmation by *Timothy*, *chap*. 3.

Admoniſhes them concerning

Things { To be avoided, *chap*. 4. / To be performed, *ch*. 5.

A POEME

Containing the κεφάλαια, *or Contents of the ſeveral Chapters in the firſt Epiſtle of St.* Paul *to the* THESSALONIANS.

An. Mundi & Chriſti.

1 PAul prayes, and thanks for them, and farther ſaith,
That which they have embrac'd is the true faith.

2 He

2 He fairly quits himſelf to them, commends
His followers, once and again intends
To ſee them, but the Devil doth croſſe his ends.
3 By ſending to them he his love declares,
Joyes in their weale, for them no prayers ſpares.
4 Love, piety, moderate ſorrow are here preſt,
The mode of Chriſts laſt coming is confeſt.
5 And here again enlarg'd, duties good ſtore,
He preſſes 'gainſt that day, and ſaies no more.

An. Mundi & Chriſti.

A ſhort Analyſis of the ſecond Epiſtle of St. *Paul* to the

Theſſal:

IN this Epiſtle after a Salutation followes a Treatiſe

Prophetical, concerning the coming
Of { Chriſt, *chap.* 1.
  { Antichriſt, *chap.* 2.

Doctrinal, teaching how to carry
Towards { The Apoſtle himſelf.
  { Others that were wicked, *ch.* 3

A POEME

Containing the κεφάλαια, *or Contents of the ſeveral Chapters in the ſecond Epiſtle of St.* Paul *to the*

THESSALONIANS.

1 HIs good opinion of them leads the way,
It followes, God their ſufferings will repay
With

An. Mundi *& Chriſti*

An. M*undi* & *Chriſti.*

With joy, while bad men finde a bitter day.
2 He bids ſtand faſt, becauſe there ſure ſhall be,
Before Chriſts coming an Apoſtaſie,
When as *Ben-Satan* opes his myſtery.
3 He prayes for them, and craves their prayers back,
Bids them with their own pains help their own lack.

A ſhort Analyſis of the firſt Epiſtle of St. *Paul* to

Timothy.

IN this Epiſtle St. *Paul* inſtructs *Timothy*, how he muſt carry himſelf in reſpect of

Gifts { Preaching, *ch.* 1. / Praying, *ch.* 2. } in the publick Aſſembly.

Perſons, where there are Precepts

Eccleſiaſtical, concerning thoſe that are

{ To be choſen, where he ſhewes that fit Biſhops and Deacons muſt be choſen, *ch.* 3. and falſe teachers muſt be removed, *ch* 4.

Choſen already, as elders and widows, *ch* 5. }

Moral or Ethical, concerning ſervants, and rich men, *chap.* 6.

A POEME
Containing the κεφάλαια, or Contents in the firſt Epiſtle of St. Paul to TIMOTHY.

An. Mundi & Chriſti.

1 PAul leſſons *Tim.* deſcants of Gods command,
Tranſmits two Renegades to the devils hand.
2 For all men through one Mediatour pray,
Women are bid be modeſt and obey.
3 Here faire *Ideas* of the Clergy made,
Put *Timothy* in minde of his own trade,
And how through Church-affairs he ought to wade.
4 Laſt times are worſt, and *Timothy* for his times,
Is warn'd 'gainſt errour, ſloth and other crimes.
5 How to rebuke, of widowes, elders, take
Wine mixt with water for his weakneſſe ſake.
6 The ſervants charge, and how all muſt beware
New-fangled teachers. Money-love's a ſnare,
Fight a good fight, charge rich men that they be
Rich in good works, and look t' eternity.

A ſhort Analyſis of the ſecond Epiſtle of St. *Paul* to
Timothy,

SAint *Paul* in this Epiſtle
Confirmes *Timothy* againſt evils
Preſent, where he exhorts to conſtancy in

The Goſp el delivered to him, *chap.* 1.
Under the Croſſe the conſort of the Goſpel, *chap.* 2
To come, where he ſhewes
The { Diſeaſe, *chap.* 3. / Medicine, *chap.* 4.

A Poeme

Containing the κεφάλαια, *or Contents of the ſeveral Chapters in the ſecond Epiſtle of St.* Paul *to* TIMOTHY.

An. Mundi & Chriſti M. 4015 *ch.* 68.

1 PAul loves him, and reports well of his faith,
Of *Oneſiphorus* houſe, much good he ſaith.
2 Bids *Timothy* to ſuffer and ſtand faſt,
Fixe upon Gods foundation, that will laſt,
And ſhew himſelf with divine vertues grac't.
3 Bad times are coming, fraughted with truth's foes,
Jannes and *Jambres*-like, againſt all thoſe
Paul ſets himſelf, and Scriptures them t' oppoſe.
4 *Tim.* muſt preach more, the leſſe the world will hear,
Paul tells him that his death is very near,
And that he ſhall be crown'd for fighting here.

A ſhort Analyſis of the Epiſtle of St. *Paul* to

Titus,

SAint *Paul* informes *Titus* here concerning
Diſcipline, whom

To { Elect,
Diſcard, *chap.* 1.

Doctrine, particular and general.

Particular in reſpect of { Ages,
Perſons, *chap.* 2.

General, what { He ſhould teach.
He ſhould avoid, *ch.* 3.

A POEME

Containing the κεφάλαια, *or Contents of the ſeveral Chapters in the Epiſtle of St.* Paul *to*

TITU S.

Ar. Mundi *& Chriſti*

1 T*Itus* muſt ordain elders every where,
Thus qualifi'd, to th'pure all things are clear,
But foule to the impure, void of Gods fear.
2 *Titus* taught how to teach men, women, all,
The grace of Chriſt for holineſſe doth call.
3 *Titus* muſt teach t' obey men in high place,
Stiffe Hereticks he's charged to diſgrace,
Requir'd to come to *Paul*, who ends with grace.

A ſhort Analyſis of the Epiſtle of St. *Paul* to

Philemon,

See here { Who intreats, *viz.* St. *Paul.*
Whom, *Philemon.*

For whom, *Oneſimus.*
For what, to receive him again.
By what arguments.

As
Mutual love, *ver.* 9.
Pauls agedneſſe and impriſonment.
Oneſimus his regeneration in *Pauls* bonds, *ver.* 10.
Hope of his better ſervice for the future, to them both, *ver.* 11.
The perpetual benefit of his failing, for the time, *ver.* 15.
His Partnerſhip in Religion and Chriſtianity, *ver.* 17.
Satisfaction for his treſpaſſes made to *Philemon* by St. *Paul*, *ver.* 18.
Philemons readineſſe to overdo, *ver.* 21.

To *Philemon.*

PAul wooes Philemon here to entertain
Oneſimus his ſervant erewhile vaine,
But now returned by the Spirit again.

A ſhort Analyſis of the Epiſtle of St. *Paul* to the

Hebrews.

THis Epiſtle to the *Hebrewes* treats of Chriſt himſelf. His

His
- Perſon in reſpect of
  - Divine, *ch.* 1.
  - Humane, *ch.* 2.
  - nature.
- Office,
  - Prophetical, *ch.* 3. & 4.
  - Sacerdotal, which is preferr'd to the Levitical, in reſpect of
    - The order of *Melchizedech*, which he
      - Propounds, *ch.* 5.
      - Expounds, *ch* 6. *and* 7.
    - The object, about which, &c. as it is ſet forth
      - Generally, *ch.* 8.
      - Specially, and by parts, *ch.* 9.
    - The effect compared with the defects of the older Prieſts, *ch.* 10.
- Chriſtians duties, as
  - Faith, *chap.* 11.
  - Hope, *chap.* 12.
  - Charity, *chap.* 13.

A POEME

Containing the κεφάλαια, *or Contents of the ſeveral Chapters in the Epiſtle of St.* Paul *to the*

HEBREWES.

1 GOd after ſundry wayes of ſpeaking, laſt
Spake by his Son, who th'Angels far ſurpaſt.
2 Him we muſt heare, for he was made as we,
A man t'infranchiſe *Adams* Progeny.
3 Preferr'd to *Moſes* too, to imply this,
He's more to be believ'd then *Moſes* is.

An. Mundi & Chriſti.

4 By faith his reſt we enter, for his Word,
It pierces th'heart like to a two-edg'd ſword,
He doth us entrance to Gods throne afford.
5 *Melchizedech, Salems* great Prieſt of old,
The Prieſthood of our Saviour erſt foretold.
6 Th' Hebrewes are bid proceed in the good way,
To make hope ſtrong God ſweares, as well as ſay.
7 *Melchizedech Aaron* the Prieſt outvi'd,
Chriſt with the greater Prieſthood's dignifi'd.
8 Chriſts endleſſe Prieſthood *Levi*'s doth expel
Th' eternal fœde the legal doth excel.
9 The blood and ſacrifice of Chriſt ſurpaſſe,
All th'bloody rites and off'rings when th'law was.
10 Thoſe were but weak, that is of Sovereign might:
Believe, and 't will advance to heavenly light.
11 What faith is, 'tis the thing that pleaſes God:
This way the fathers before us have trod.
12 Faith, patience, godlineſſe, are preſſ'd all three:
Th' Old Teſtament the New doth quite outvie.
13 Here's precept upon precept, to be chaſte,
T' obey, love ſtrangers, he concludes at laſt.

A ſhort Analyſis of the Epiſtle of St.

James,

SAint *James* in this Epiſtle teaches how they ſhould carry themſelves towards

God in tentations { External, / Internal, *chap.* 1.

Men; where he ſhewes what they ſhould Follow,

Ir

In
- Actions, in reſpect of
  - Rich,
  - Poor, *chap.* 2.
- Speech and words
  - Publick,
  - Private, *chap.* 3.

Flee and avoid, and that either Univerſally, or Specially.

Univerſally, all without exception, *ch.*4.

Specially, as
- Rich men.
- Poormen in
  - Affliction,
  - Sickneſs, *ch.*5.

A POEME

Containing the κεφάλαια, or Contents of the ſeveral Chapters in the Epiſtle of Saint

JAMES.

1 REjoyce in trouble, pray in faith, and know
Luſt tempts, not God, the lawes commandments do.
2 Proſopolepſy's bad, one fault doth tread
The whole law down, faith without works is dead.
3 Bridle the tongue, the fierceſt of all things, (ſings.
Saith *James*, and then to Wiſd omes difference
4 Intemperance, Detraction, Covetiſe,
Preſumption, who's indu'd with Gods grace, flies.
5 Ruſt, Wages, Cry, like patient *Job*, forbear,
Confeſſe your faults, by no meanes do not ſwear.

An. Mundi & Chriſti.

A ſhort Analyſis of the firſt Epiſtle of Saint

Peter.

SAint *Peter* in this Epiſtle doth exhort
Generally, to
Live well, from the benefits and favours of
God, { Conferred, / To be conferred, *chap.* 1.
Converſe holily
With { Superiours, *chap.* 2. / Equals, { Friends, as { Wives, / Husbands, / Enemies, *ch.* 3.
Suffer perſecution, which is here ſpoken of
As { Imminent, / Preſent, *ch.* 4.
Specially, where he exhorts
The { Elder. / Younger, *ch.* 5.

A POEME
Containing the κεφάλαια, or Contents of the ſeveral Chapters in the firſt Epiſtle of Saint PETER.

An·Mundi & Chriſti.

1 HE thanks for grace, and divine preſervation,
Shewes, blood not gold doth compaſſe our ſalvation.
2 Forbids all bitterneſſe and fleſhly luſt,
Submit to higher powers each Chriſtian muſt.
3 Husbands and wives are leſſon'd, taught to bear
Afflictions, *Noahs* flood is mention'd here,
A type of baptiſme, which our ſpots doth clear.
4 Sin not, and one another entertain,
To ſuffer for Chriſts cauſe is joy and gain.
5 Elders muſt feed, the younger muſt obey,
Watch and be ſober, drive the devil away.

A ſhort Analyſis of the ſecond Epiſtle of St. Peter.

SAint *Peter* admoniſhes in this Epiſtle what the believing Jews ſhall
Do, that is, perſevere in the doctrine received, *chap.* 1.
Avoid, and flee

Viz.

Viz. { Falſe teachers, whom He { Foretels, Deſcribes, *ch* 2.
Scoffers, which deny the ſecond coming of Chriſt, *ch*.3.

A Poeme

Containing the κεφάλαια, or Contents of the ſecond Epiſtle of Saint

PETER.

An.Mundi & Chriſti

1 P*Eter* ſayes, make your calling very ſure,
And conſtant in the faith to th' end endure.
2 Beware falſe prophets, whom God will confound,
Like th'old world, and like *Sodom* they are found,
Like ſwine and dogs, who in their ſins turn round.
3 Chriſt ſure will come to judge, the heavens ſhall (burn,
The world diſſolve, *ergo* to God return.

A ſhort Analyſis of the firſt Epiſtle of St.

John,

THis Epiſtle of St. *John* is partly Hortatory, and partly Didaſcalical or Doctrinal.

Hortatory

To

To
Faith in Chriſt, from whence is
Communion,
Remiſſion of ſins, *ch.* 1.
Charity, whereof we have
The
Matter, what is to be beloved, and what not, *ch.* 2.
Forme of Divine, Humane, *ch.* 3. Charity.

Didaſcalical or Doctrinal, concerning
The
Avoiding of ſeduction, whereunto love is oppoſed, *ch.* 4.
Embracing of
Faith,
Charity, *ch.* 5.

A POEME

Containing the κεφάλαια, *or Contents of the ſeveral Chapters of the firſt Epiſtle of St. JOHN.*

1 THe Lord is light; to that light all comply,
Who ſayes he ſins not, tells a ſhameleſſe lie.
2 Chriſt is our Advocate, him we muſt love,
And not the world, *John* Antichriſt doth prove
By his effects, th'world towards its end doth move.
3 Gods love our Sonſhip plainly doth deſcry,
Therefore ſin not, be pure, love mutually.
4 Believe not ev'ry Spirit hand ore head,
But try the Spirits, where love's perfected,
There ſlaviſh feare is quite extinguiſhed.

An. M*undi & Chriſti.*

5 Three

An. Mundi & Christi.

5 Three witneſſes in earth, in heaven three,
Yet three are one, he lives eternally
That hath the Son, for's brother he muſt pray,
Except he ſin to death, then *John* ſayes, Nay.

II. JOHN.

St. *John* inſtructs a Lady how to be
Conſtant till death, and Pſeudapoſtles flee.

III. JOHN.

Commends his good Hoſt *Gaius*, doth cry down
Diotrephes, *Demetrius* renown.

A ſhort Analyſis of the Epiſtle of Saint

Jude.

Saint *Jude* in this Epiſtle, doth partly Confirm the godly againſt falſe teachers, whom he deſcribes by

Their
- Reprobation from Eternity, *ver.* 4.
- Perſonal viciouſneſſe, *ver.* 4. in reſpect whereof he compares them with
  - The
    - Unbelieving Egyptians, *ver.* 5.
    - Apoſtate Angels, *v.* 6.
    - *Sodom* and *Gomorrha*, *ver.* 7.

Dam-

Damnable doctrines
Condemning Magiſtracy, which they do more ſpeak evil of and raile againſt, then *Michael* the Arch-angel durſt do againſt the devil, *ver.* 8, 9.
Speaking evil of things for their myſterиouſneſſe and profundity, *ver.* 10.
Conformity to *Cain*, *Balaam*, and *Core*, ver. 11.
Scandalouſneſſe and offenſiveneſſe to the Church of God, *ver.* 12, 13.
Foretels their deſtruction by the Authority of *Enochs* Prophecy, *ver.* 14. Seconded with another deſcription of theſe men, *ver.* 16.
Exhorts them,
To { Remember the many Predictions concerning theſe men, *ver.* 17.
Prayer and mutual edification and confirmation, *ver.* 20, 21, 22.
Caution and Circumſpection againſt all uncleanneſſe, *ver.* 23. }
Commends them in Concluſion to the grace and preſervation of God, *v.* 24, 25.

The Epiſtle of S^t^. *JUDE.*

J*Ude* doth foretel falſe teachers, and their fall,
And of their fall and teaching forewarnes all.

A ſhort Analyſis of the Apocalypſe of St.

John:

THis book containes in it two parts, *viz.*
1. An *Exordium, ch.*1.
2. A Treatiſe of things preſent, *ch.* 2. and 3. and to come
In this world, where we have an hiſtory
Common to the whole world, as concerning the
Cauſes of things done, and of the whole Revelation, *chap.* 4. *and* 5.
Effects done therein, whereof read
The { Preſignation, *ch.* 6.
Caution, *ch.* 7.
Execution, *ch.* 8. *and* 9. }
Proper to the Church, where we have a
Tranſition, ſhewing who reveales, and to whom, *ch.* 10.
Deſcription of the Church
Militant, and that both Briefly, *ch.* 11.
Largely, where we have its
1. Riſe, from the firſt year of Chriſt to the 62. year, *ch.* 12.
2. Progreſſe to the time of *Boniface, ch.*13.
3. The Preparation of { The Lamb, *ch.*14.
His retinue, *ch.*15 }

4. His

4. His execution of the Churches enemies, *ch.* 16.
Triumphant and overcoming
Babylon, *ch.* 17. *ch.* 18.
Both beaſts, *ch.* 19.
The Dragon, *ch.* 20.
After this world, *ch.* 21. and *ch.* 22.

A POEME

Containing the κεφάλαια, *or Contents of the ſeverall Chapters in the Revelation of Saint* JOHN.

1 CHurches or Candleſticks, in number ſeven
Joh writes to, ſhewes how Chriſt appeares
from heaven. *An. Mundi & Chriſti. M.* 4061 *ut alii. M.* 4043 *ch.* 96. *M.* 4162 *ch.* 215.
2 To th'Angels of foure Churches here he writes,
Their vertues or their vices he recites.
3 *Sardis* is blam'd, but *Philadelphia*'s praiſ'd,
The ſhame of luke-warme *Laodicea*'s blam'd.
4 *John* ſees Gods throne, and foure and twenty plac'd
About it, all with golden Crowns are grac'd.
5 The ſeven ſeal'd book could not be open'd, till
The dead live-lamb, did it with his great skill.
6 What followed th' opening of each Seal, here ſee
What horſes, judgements and extremity.
7 The Saints are ſeal'd, ere the foure Angels ſmite,
They praiſe the Lord, for ever cloth'd in white.
8 Incenſe, and prayers here to God aſcend, (tend.
Foure Angels blow, their blaſts ſtrange things por-
9 A fifth blowes down a ſtarre to hell from heaven,
Who locuſts ſends on earth, the ſixt o'th'ſeven
Blew, and foure Angels looſ'd beyond the flood
Euphrates, who did fiercely ſhed mens blood.

10 The

An. M*undi* 10 The ſeventh blaſt all concludes, *John* hath com
& Chriſti. To eate the book tane from an Angels hand. (mand
*M.*4462 11 How farre the temple's meaſur'd, Come and ſee,
ch. 314. And how two Witneſſes do propheſie,
How they forbid the raine, and how they die,
And how they live again eternally,
*M.*5322 And now the ſeventh Angel blowes his blaſt,
*ch.*1272. And ſee what followe's, when that trumpet's paſt.
*M.*4162 12 A woman travels, cloth'd with Sun and Moon,
ch. 215. And on her head wearing a ſtarry Crown,
The Dragon gaping t'eat her childe's thrown down,
Yet ſtill purſues the woman, with a flood,
Which th'earth drinks up, to do the woman good.
13 A Sea-beaſt riſes, and an Earth-beaſt next,
*M.*4562 Both Antichriſts, by whom the Church is vext.
*M.*4662 14 The Lamb and's flock do on Mount *Zion* ſtand,
*M.*5092 An Angel ſings, great *Babels* fall's at hand,
ch. 113. An Angel reaps th' earths vintage, by command.
15 Seven Angels with ſeven Vial, ſeven plagues bring,
But they that triumph ore the beaſt do ſing.
16 Th' Angels poure out their Vialss they that read
The plagues that follow cannot chuſe but dread.
17 The Scarlet-whore holding a Cup of gold,
Sits on the beaſt, her judgement is foretold.
18 Gods people muſt flee from her, for her fall
Will be ſo fearful, 'twill aſtoniſh all.
*M,*4362 19 God's praiſ'd for venging his upon the Whore,
*M.*5162 The Lamb is marri'd, th'Angel to adore
*ch.*1162 Himſelf forbids, the foules are called in,
To feed upon the men that di'd in ſin.
20 Satan is bound a thouſand yeares, anon
When looſ'd, he's with his *Gog* and *Magog* gone
Againſt Gods City, till all time be done.
21 New Heaven and Earth, and new *Jeruſalem*,
There needs no Sun, Gods glory lightens them.
22 The waters, and the tree of life are ſweet,
Chriſt will come quickly and give guerdons meet
For all, who either adde, or take away,
From this book, ſhall buy't dear, at the laſt day.

Trin-Uni Deo Gloria.